

Biography of the Prophet

تهذيب
سيرة ابن هشام

Abridged by:

`Abdus-Salâm M. Hârûn

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Preface

Throughout history, the world has never witnessed an ideal character like that of Prophet Muhammad (pbuh). This fact is maintained in the Glorious Qur'an, when Allah, Most High, says,

﴿Ye have indeed in the Messenger of Allah an excellent exampler for him who hopes in Allah and the Final Day, and who remembers Allah much.﴾

(Al-Ahzab: 21)

Therefore, it is the duty of every Muslim to study and reflect on the *Sîrah* of the Prophet (pbuh), so as to gain success in this world and prosperity in the world to come. In this context, Az-Zuhari said, "In studying the battles of the Prophet (pbuh), lies the knowledge of this world as well as that of the Hereafter."

Thus, it gives us great pleasure to present this valuable book to our beloved readers. At the same time, we feel indebted to the abridger's family for giving us the chance to present this priceless work to our English-speaking readers. Also, we ask Allah to abundantly reward both the author, ibn Hishâm, and the abridger, `Abdus-Salâm M. Hârûn, and bestow His mercy upon their souls.

Finally, all praise and thanks are due to Allah, without Whose help and guidance nothing can be accomplished.

Al-Falah Director

Muhammad `Abdou

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Introduction

History and Biography

The history of the Pre-Islamic Arabs was known only by means of narration. Arabic history even before the advent of Islam reflected the nature of their lifestyle. It showed their pride in their fathers and forefathers, heroism, generosity, loyalty, stories of ancestry and alliances. There were also narratives about the history of the Ka`bah, the emergence of the well of Zamzam, the news of the tribe of Jurhum and leaders of Quraysh, and the Ma'rib Dam whose collapse caused people to disperse in the land. There were also stories of diviners and their citations. Thus, history portrayed their socio-political and religious aspects of life.

Islam appeared at the time when people were accustomed to report all these stories and events. With the beginning of the Message, preceded by portents of prophethood, the early life and up-bringing of the Prophet (pbuh), the Revelation and relevant events and attitudes of the Prophet's Companions and enemies, the Prophet's behavior and relations with Muslims, disbelievers, Christians, and Jews, there emerged a prolific and broad subject-matter of information and tidings which were also circulated through narration. Moreover, the Qur'an, the *hadith*, and the words of Companions, constituted a rich record of that new life.

While the Qur'an was being written down, the *hadith* remained a trusted series of narration. In general no one had the courage to think of writing the *hadith* as a response to the Prophet's saying,

> *"Do not quote me (by writing) for anything except the Qur'an, and whoever has quoted me (by writing) for anything other than the Qur'an should omit it."*

The wisdom behind this was obvious; it aimed at avoiding confusion between the Revelation and the Prophet's words during the time of Revelation. Undoubtedly, it was a temporary matter lasting until the whole Qur'an had been revealed.

When `Umar ibn `Abdel-`Azîz ruled (from 99 to 101 AH), he spent forty days performing *Istikhârah* prayers asking Allah whether he should write down *hadith* or not. He continued until he felt Allah's approval. He then asked Abû Bakr ibn Muhammad ibn `Umar ibn Hazm (d. 120 AH), the ruler of Madînah at that time, to write down the *hadith*. He wrote down the *hadiths* he had memorized in a book, which was sent to the provinces. `Umar ibn `Abdel-`Aziz also asked Muhammad ibn Muslim ibn Shihâb Az-Zahrî, the teacher of Mâlik, to write down *hadith*, and the latter did so in book form.

Afterwards, Muslims continued to write down whatever they knew of the Prophet's *hadiths* without keeping to a particular form of sectioning or classification. For instance, while some set aside chapters on law, others began to classify *hadith* into chapters on the Prophet's birth until the Revelation, chapters on his state in Makkah, his proclamation to the Quraysh, who then persecuted him and his followers as well as information on wars and matters of Jihad.

Historians began to write general history books including the life of the Prophet (pbuh), thus satisfying their religious inclination to perceive him as an ideal model and guidance for Muslims.

Biographers

The first Prophetic biographers were: `Urwah ibn az-Zubayr ibn Al-`Awwâm (d. 92 AH), Abân ibn `Uthmân (d. 105 AH), Wahb ibn Munabbah (d. 110 AH), Sharhabîl ibn Sa`d (d. 123 AH), Ibn Shihâb az-Zahrî (d. 124 AH), and `Abdullâh ibn Abî Bakr ibn Hazm (d. 135 AH).

All their books perished with the exception of some parts which were scattered throughout main references on history like At-Tabari's book of history. Only a piece of Wahb ibn Munabbah's book is currently stored in Heidelburg in Germany.

After this came another generation of biographers, the most renowned of which were Mûsâ ibn `Uqbah (d. 141 AH), Mu`ammar ibn Râshid (d. 150 AH), and Muhammad Ibn Ishâq (d. 152 AH). This generation was followed by Ziyâd al-Bukâ'î (d. 183 AH), Al-Wâqidî the author of Al-Maghâzî (d. 207 AH), Ibn Hishâm (d. 218 AH), and Muhammad ibn Sa`d the author of *At-Tabaqât* (d. 230 AH).

The Biography by Ibn Ishâq

Of all the above mentioned early biographers, the biography written by Ibn Is<u>h</u>âq[1] was the most renowned and highly documented. He wrote in the early Abbasid period. It was said that Ibn Is<u>h</u>âq visited Al-Man<u>s</u>ûr in Baghdad along with his son, Al-Mahdî. Al-Man<u>s</u>ûr said to him, "Do you know who this man is, Ibn Is<u>h</u>âq?" Ibn Is<u>h</u>âq replied, "Yes, he is your son, Commander of the Believers." He said, "Go, and write a book for him on the creation of Allah since Adam up to this day." Ibn Is<u>h</u>âq did as he was told. Then Al-Mansûr said to him, 'You have made it so big Ibn Is<u>h</u>âq, go and summarize it". He did and the book was shelved in the treasury of the Commander of the Believers.

After half a century, Ibn Hishâm[2] rewrote this biography through one person, Ziyâd Al-Bukâ'î[3]. Ibn Is<u>h</u>âq's book, which he wrote, was not in the form that it has today. This is because Ibn Hishâm examined Ibn Is<u>h</u>âq's biography of the Prophet (pbuh) by editing, abridging, making additions, and sometimes criticizing and objecting through the narrations of other scholars. He even utilized part of his methodology of narration.

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1. He is Muhammad Ibn Is<u>h</u>âq ibn Yasâr ibn Khiyâr Abû 'Abdillâh al-Madanî al-Qurayshî, the patron of Qays ibn Makhramah ibn al-Mu<u>t</u>talib ibn 'Abd Manâf. His grandfather, Yasâr was a captive of 'Ayn at-Tamr, a town West of Kufa on the edge of desert. It was conquered by Muslims during the reign of Abû Bakr in 13 AH Staying in Madînah, his grandson Muhammad was born in 85 AH Muhammad spent his early youth in Madinah. Then he began traveling and he went to Alexandria in 115 AH where he wrote about some Egyptians. Afterwards, he traveled to many Islamic countries such as Kufa, Al-Jazîrah, Ar-Rayy, Al-Basrah, and Baghdad where he died in 152 AH. Ibn 'Adiyy said about Ibn Is<u>h</u>âq, "It was a great virtue of Ibn Is<u>h</u>âq that he averted the kings attention to books which included the military campaigns of the Messenger of Allah, his Message, and the beginning of creation."
2. Abû Muhammad 'Abdul-Malik ibn Hishâm ibn Ayyûb al-Himyarî was raised in Al-Basrah. Then he went to Egypt where he met Imam Ash-Shâfi'î and recited many Arabic poems. In addition to editing Ibn Is<u>h</u>âq's biography, Ibn Hishâm wrote a book on the lineage and kingship of <u>H</u>imyar, and a third work was an explanation of unclear Arabic poems. He died in Al-Fus<u>t</u>ât in 218 AH.
3. He is the <u>H</u>âfiz Abû Muhammad Ziyâd ibn 'Abdel-Malik ibn a<u>t</u>-<u>T</u>ufayl al-Bukâ'î al-'Âmirî al-Kûfî. Al-Bukâ'î ascribed to Banû Bukâ' of Banû 'Âmir ibn <u>S</u>a'sa'ah. Ziyâd went to Baghdad where he spoke about military campaigns referring to Ibn Is<u>h</u>âq and other obligations referring to Muhammad ibn Sâlim. Afterwards, he returned to Kufa where he died in 183 HD during the rule of Hârûn ar-Rashîd. Ibn Hishâm paid special reverence to that sheikh, as he said in the foreward of his book, "I omitted some things which are repulsive to be mentioned about him, some mismentioned by some people and some not admitted by Al-Bukâ'î to be narrated."

There is no doubt that Ibn Hishâm was honest and that he conformed in his citation of Ibn Ishâq's book. He never changed or added a word of Ibn Ishâq unless he was explaining or refuting a narration, when he would refer to a modification by stating "Ibn Hishâm said".

His main purpose of citing Ibn Ishâq's biography was to make an abridgment. He deleted all that had been mentioned before the history of Ismâ`îl the son of Ibrâhim (peace be upon them both) as well as stories and information of Ismâ`îl's sons which, in his opinion, did not serve the Prophet's (pbuh) biography. He also eliminated all the long controversial poems. If anyone compared the original text of Ibn Ishâq and Ibn Hishâm's narration, he would find that he was very careful and utterly honest, which were characteristics of the Muslim scholars of that time.

The Status of Ibn Hishâm's Biography of the Prophet (pbuh)

Undoubtedly, Ibn Ishâq's book was and will continue to be a major reference for readers of the Prophet's (pbuh) biography. No one plunged into the life of the Prophet Muhammad (pbuh), without referring to Ibn Ishâq's book as a major source of information.

For a very long time the biography written by Ibn Ishâq was known among scholars as the biography by Ibn Hishâm because Ibn Hishâm narrated and edited it. Ibn Khalqân said, "Ibn Hishâm is the one who compiled the biography of the Messenger of Allah (pbuh) from the battles and stories narrated by Ibn Ishâq and it is the biography in the people's hands, known as the biography by Ibn Hishâm." This work was studied carefully by commentators. For instance, Abul-Qâsim `Abdur-Rahmân as-Suhayli[1] (d. 581) presented an extensive annotation of the biography in his book, *Ar-Rawd al-Anf.*

After this Abû Dharr al-Khushaynî[2] examined the book by explaining the parts of it that were unclear, as well as providing some criticism in

1. Abul-Qâsim `Abdur-Rahmân ibn `Abdullâh ibn Ahmad ibn Ashagh al-Khath`ami as-Suhayli al-Andalusî al-Mâliqî. He was born in 508 AH in Andalus, Mâliqah. He spent three years in Morocco and died there in 581 HD.
2. Abû Dharr Mus`ab ibn Muhammad ibn Mas`ûd al-Jiyânî al-Khushaynî, 532-604 HD, was from a village called Khushayn in Andalus, from a tribe from Qudâ`ah. He was born in 532 AH and died in 604 AH.

Sharh as-Sirah an-Nabawiyyah which was published by Dr. Bronolah. Badrud-Dîn Muhammad ibn Ahmad al-`Aynî presented in 805 AH a commentary called *Kashf al-Lithâm fi Sharh Sîrat Ibn Hishâm.*

There were also others concerned about summarizing, including Burhânud-Dîn Ibrâhîm ibn Muhammad, known as Ibnul-Marhal ash-Shâfi`î who summarized the biography and added that which was lacking in 611 AH in a book called *Adh-Dhakhirah fi Mukhtasar as-Sîrah.* Abul-`Abbâs Ahmad ibn Ibrâhîm ibn `Abder-Rahmân al-Wâsiṭi, also summarized this work in 711 AH in a book entitled *Mukhtasar Sîrat Ibn Hishâm.* Moreover, the biography of the Prophet (pbuh) by Ibn Hishâm was composed into verse form by Abû Muhammad `Abdul-`Azîz ibn Muhammad Sa`id ad-Dumayrî ad-Dayrînî who died in 663 AH. Abû Bakr Muhammad ibn Ibrâhîm, known as Ibnush-Shahîd (d. 793 AH) composed it into tens of thousands of verses in *Al-Fath al-Qarîb fi Sîrat Al-Habîb.*

Abridging the Prophet's (pbuh) Biography by Ibn Hishâm

Early in my youth[1] I attempted several times to read this venerable work from beginning to end but I failed due to the disturbing digression in writing that made it tiresome. I read various passages dispersed throughout it, which were like meadows in a desert. They attracted me because of the beautiful expression and the glory of their aim.

Nevertheless, I felt, while reading the biography of the Prophet (pbuh) something of what I enjoy in reading the Qur'an or the Prophet's *hadiths*, of sincere worship and devotion. A deep-seated motivation drove me to repeat my endeavors to read the biography: my father was among those who wrote about the Prophet's (pbuh) biography. He abridged it in a book of thirty chapters entitled *Talkhis ad-Drûs al-Awwaliyyah fis-Sîrah al-Muhammadiyyah* (A Summary of Preliminary Lessons in the Muhammad's (pbuh) Biography), which was for a long time the only book to be taught in the *Sîrah* courses of the religious institutes in Egypt.

However, I was not capable of reading the whole book because, as I have mentioned, there is a disturbing digression in writing. The reader of *Sîrah* encounters long chapters of names of captives of the Battle of Badr,

1. `Abus-Salâm Hârûn, the abridger of this book.

names of the horses of Muslims in this Battle, a list of the Muslims who attended Badr from among the Quraysh and from the Anṣâr, those who were martyred on that day and so on of listings, prolix poems, lengthy lineage, wordiness, and also including some Qur'anic commentaries which are irrelevant to the core of *Sîrah*. In addition, chains of authorities on which *Sîrah* is based were spelled out, which might be important only for scholars of criticism.

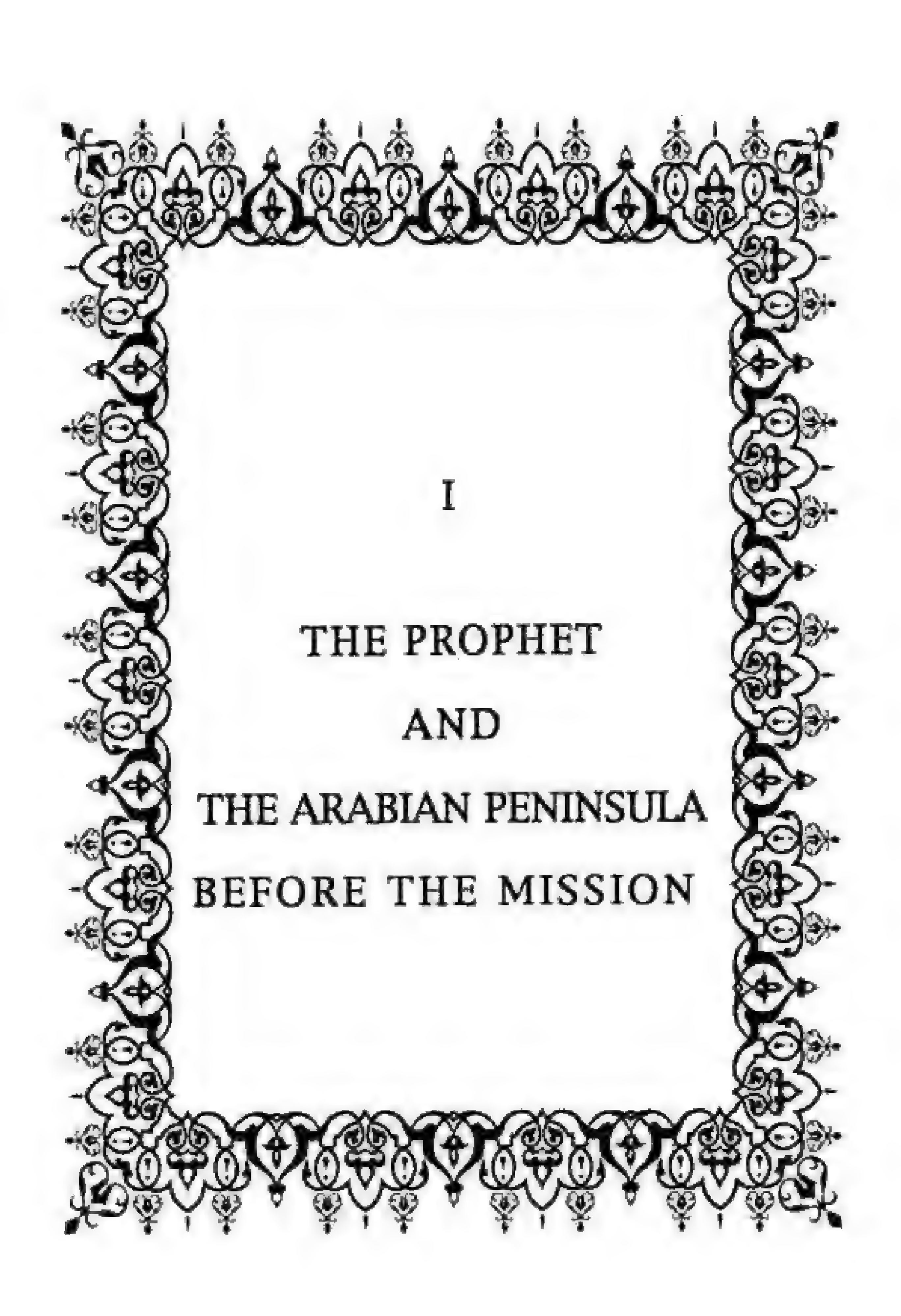
In this "abridgment", I tried to extract elements from the original work to present it in a new form that is allowed for uninterrupted reading, while being careful about the original text so the reader could cite it. I did not replace a letter of the original text so as to be honest in performance. I referred to Ibn Hishâm's wordings in the beginning of the subject or in footnotes, but the whole text is of Ibn Isḥâq as narrated by Ibn Hishâm. I mentioned the chain of authorities only when it was indispensable for the subject by quoting what had been reported by Ibn Isḥâq or Ibn Hishâm.

To make the text coherent, I interpreted what was needed of explanation, relying on accredited *Sîrah* commentaries and linguistic references. Abridgement is a kind of facilitation for those who are unable to read the original and it serves to link today's youth to their heritage. Allah willing, you would be able to read this book in a few days and acquire an immediate benefit, while reading the original, if possible, would take a few months.

I ask Allah to make this book useful, as it is a small contribution to science, aiming for the satisfaction of Allah and that of the Prophet, prayers and peace be upon him.

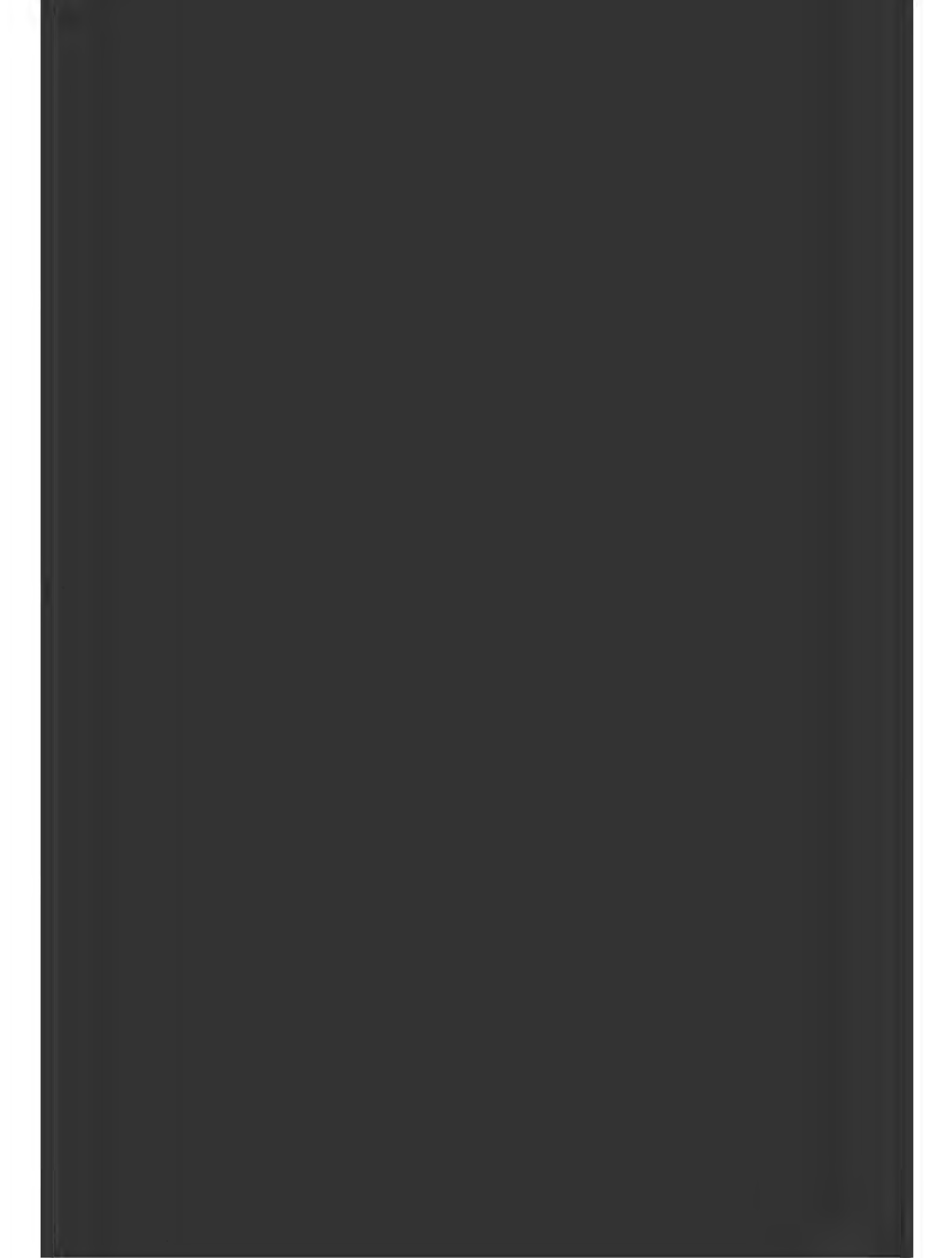
Miṣr al-Jadîdah, Mid-Ramaḍân 1374 AH

'Abdus-Salâm Hârûn



I

THE PROPHET AND THE ARABIAN PENINSULA BEFORE THE MISSION



The Noble Lineage

(from Muhammad (pbuh) to Adam)

Abû Muhammad `Abdul-Malik ibn Hishâm said, "This is a book on the biography of the Messenger of Allah (pbuh) Muhammad ibn `Abdullâh ibn `Abdul-Muttalib [called Shaybah] ibn Hâshim, [called `Amr] ibn `Abd Manâf [called Al-Mughîrah] ibn Quşayy [called Zayd] ibn Kilâb ibn Murrah ibn Ka`b ibn Lu'ayy ibn Ghâlib ibn Fihr ibn Mâlik ibn An-Nadr ibn Kinânah ibn Khuzaymah ibn Mudrikah [called `Âmir] ibn Ilyâs ibn Mudar ibn Nizâr ibn Ma`add ibn `Adnân ibn Udd [and it was said Udad] ibn Muqawwim ibn Nâhûr ibn Tayrah ibn Ya`rub ibn Yashjub ibn Nâbit ibn (Prophet) Ismâ`îl ibn (Prophet) Ibrâhîm [the Intimate Friend of Allah] ibn Târih [and he was Âzar] ibn Nâhûr ibn Sârûgh ibn Ra`û ibn Fâlakh ibn `Aybar ibn Shâlakh ibn Arfakhshadh ibn Sâm ibn (Prophet) Nûh, ibn Lamk ibn Muttushalakh ibn Akhnûkh [who was said to be Prophet Idris] ibn Yard ibn Mahlayl ibn Qaynan ibn Yânish ibn Shith ibn Adam (pbuh)."

Ibn Hishâm said, "I will, with the help of Allah Almighty, start this book with Ismâ`îl the son of Ibrâhîm, the ancestor of the Messenger of Allah (pbuh), all the descendents down to the Prophet (pbuh) mentioning what was known about them and leaving aside the other sons of Ismâ`îl for summarization. Thus I will deal with what is relevant to the biography of the Messenger of Allah (pbuh). I will also refrain from citing some of what Ibn Ishâq had examined in this book which did not mention the Prophet (pbuh), or any irrelevant Qur'anic verses, nor include anything which is a reason, interpretation, or witness serving this book. Besides, I will omit the poems which were unknown to those specialized in poems as well as anything repulsive, misstatements of some people and some things which were not admitted by Al-Bukâ'î[1] to be narrated. Otherwise I will write everything with the guidance of Allah Almighty so as to narrate after him (Ibn Ishâq) and to make it known.

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1. He was the teacher of Ibn Hishâm and disciple of Ibn Ishâq. His name is Ziyad ibn `Abdillah ibn at-Tufayli Al-Bukâ'î. He died in 183 AH. Al-Bukâ' is a descendent branch of Banû `Âmir ibn Sa`sa`ah

A Follow up of the Lineage

(from the Descendants of Ismâ`îl (pbuh)

Ismâ`îl, son of Ibrâhîm, had twelve sons: Nâbit, Qaydar, Adhbal, Mîshâ, Masma`â, Mâshî, Dimâ, Adhar, Timâ, Yutûrâ, Nabash, and Qaydhumâ. Nâbit son of Ismâ`îl begot Yashjub who begot Ya`rub who begot Tayrah who begot Nâhûr who begot Muqawwim who begot Udad who begot `Adnân. From `Adnân, tribes were dispersed from Ismâ`îl's line. `Adnân begot two sons: Ma`add and `Akk. `Akk settled in Yemen after marrying from the Ash`ari people, so the home and language became one. The Ash`ari people were descendents of Ash`ar ibn Nabt ibn Udad ibn Humaysi` ibn `Amr ibn `Arib ibn Yashjub ibn Zayd ibn Kahlân ibn Yashjub ibn Ya`rub ibn Qahtân. As for Ma`add, the other son of `Adnân, he begot four sons: Nizâr, Qudâ`ah, Qanas, and Iyâd. Qudâ`ah went to Himyar ibn Saba' in Yemen, and Qanas were said to have perished and all the other sons of Ma`add, among whom was An-Nu`mân ibnul-Mundhir who was the king of Hîrah.

The Vision of Rabî`ah ibn Nasr

Rabî`ah ibn Nasr the king of Yemen saw a dream which terrified him. After sending for all diviners, sorcerers, and fortune-tellers, he told them about it.

Rabî`ah said, "I saw a vision which terrified and frightened me, so tell me about its interpretation."

They replied, "Tell it to us and we will interpret."

Rabî`ah: "If I spell it out to you, I will not feel satisfied about your interpretation. No one will know its interpretation unless he knows it before I tell him."

One of them: "If our king wants that, he can send to Satîh and Shiqq since no one is as knowledgeable as these two to tell him what he asks."

He brought them both. Satîh met him before Shiqq.

Rabî`ah: "I saw a dream which terrified and frightened me, so tell me what it is. If you are right in knowing it, you will be able to give the right interpretation."

Satîh: "I will do. You saw a blaze coming out from the darkness, fell on an earth depression, and ate all skulls."

Rabî`ah: "You are right Satîh, so what is your interpretation?"

Satîh: "I swear that the Abyssinians will occupy your land and seize from Abyan to Jurash (two Yemeni towns)."

Rabî`ah: "O Satîh this is raging and painful, when will it be? Will it be during my time or after me?"

Satîh: "After your time by more than sixty or seventy years!"

Rabî`ah: "Will their reign continue or will it end?"

Satîh: "It will end after more than seventy, then they will be fought and expelled and will flee."

Rabî`ah: "Then who will succeed them?"

Satîh: "Iram ibn Dhî Yazan who will come from Aden to expel them all from Yemen."

Rabî`ah: "Will his reign continue or will it end?"

Satîh: "It will end."

Rabî`ah: "Who will end it?"

Satîh: "A chaste Prophet who will be inspired from the heavens."

Rabî`ah: "Who is this Prophet?"

Satîh: "A descendant of Ghâlib ibn Fihr ibn Mâlik ibn An-Nadr, and the rule will be by his people until the end of the world!"

Rabî`ah: "Is there an end for the world?"

Satîh: "Yes, when the people of earlier times are brought with those of later times. The fair-doer will be happy, while the wrongdoer will suffer."

Rabî`ah: "Is it true what you are saying?"

Satîh: "Yes, by twilight and dusk and daybreak when it comes, what I am informing is true."

When Shiqq came, the king told him what he had told Saṭiḥ but he concealed what Saṭiḥ had said, so as to see whether they would agree or disagree.

Shiqq: "You saw a blaze coming out from the darkness, fell between a meadow and hill, and ate all people."

When he told him this, he knew that they agreed although Saṭiḥ said "fell on an earth depression, and ate all skulls" and Shiqq said, "fell between a meadow and hill, and ate all people."

Rabî`ah: "You did not err, Shiqq. So what is your interpretation?"

Shiqq: "I swear by all people, your land will be occupied by blacks who will vanquish to the finger tips. They will dominate from Abian to Najran"

Rabî`ah: "O Shiqq this is raging and painful, when will it be? Will it be during my time or after me?"

Shiqq: "No after you for a period of time, then you (i.e. your nation) will be rescued by a powerful notable person who will suffer disgrace and humiliation."

Rabî`ah: "Who is that notable?"

Shiqq: "A boy, not stout nor mean, will come from Dhû Yazan household and will not leave anybody (alive) in Yemen."

Rabî`ah: "Will his rule continue or end?"

Shiqq: "It will end with the advent of a revealed Messenger who will come with truth and justice among the people of religion and grace. Power will be in (the hands) of his nation until the Day of sorting out."

Rabî`ah: "What is the Day of sorting out?"

Shiqq: "A day when the rulers will be recompensed, supplications will come from the heavens heard by those alive and dead, and all will be brought together for an appointed time, when those who were pious will triumph and have charitable benefits."

Rabî`ah: "Is it true what you are saying?"

Shiqq: "Yes by the Lord of heaven and earth, and what ascends and descends in between them, what I am informing you of is undoubtedly the truth."

Rabî`ah ibn Naṣr believed what they (Saṭîḥ and Shiqq) said, so he equipped his household to go to Iraq. He sent a letter to a Persian king, Sâbûr ibn Khurzâd, and they stayed in Ḥîrah.

Seizure of Yemen by Abû Karb Tubân As`ad

"And his Invading Yathrib"

When Rabî`ah ibn Naṣr died, the reign of Yemen fell to Ḥassân ibn Tubân Asa`d, known as Abû Karb. His father, Tubân As`ad went his way from the East to Madînah (Yathrib) but he did not attack its people. However, he left his son there who was assassinated. Then, he conquered the place once more with the intention to demolish and annihilate it. A group of people headed by `Amr ibn Ṯallah were gathered for him and they fought each other in Madînah. The Anṣâr said that they used to fight him at daytime and host him at night. He liked that and said, "By Allah, these people are generous."

While Tubân As`ad (also called Tubba`) was fighting, two knowledgeable Jewish rabbis who were firmly established in knowledge and knew that he wanted to annihilate Madînah and its people, said to him, "O king, do not do it. If you refuse there will be an interposition between you and it (Madînah) and we are not sure that you may be immediately punished." He asked them, "Why this?" They replied, "It is the place of Immigration sought by a Prophet who will come from the Inviolable place (in Makkah) from the Quraysh in the latter periods, to have it as his home and settlement."

He stopped what he was doing, as he found the two rabbis were knowledgeable. He was pleased with their words, so he left Madînah and converted to their religion.

Tubba` and his people had been idol worshippers. While they were heading to Makkah on their way to Yemen, between `Usfân and Amaj (a town between Makkah and Madînah) a group of Hudhayl ibn Mudrikah said to him, "O king, may we guide you to a house of treasury disregarded by

kings before you, which contains pearls, aquamarine, corundum, gold, and silver?"

Tubba`: "Yes."

The group: "A house in Makkah which is worshipped by its people where they offer prayers."

In this way, those of Hudhayl wanted to get rid of him, since they knew that whichever king wanted to own the house or tyrannize its place, was doomed to death. The king asked the two rabbis about what was told to him.

Rabbis: "They want to get rid of you and your soldiers. We know that no one can have the House of Allah on earth. If you followed them you would definitely perish as well as all who are with you."

Tubba`: "What do you suggest me to do when I reach it?"

Rabbis: "Do what its people do: circumambulate around it and glorify it, be generous there, shave your head, and yield to it until you leave."

Tubba`: "What prevents you both from that?"

Rabbis: "By Allah it is the House of our father Ibrâhîm and it is as we told you but its people interposed between us and the House by the idols they stationed around it and the blood they shed there. They are impure people associating others with Allah."

Believing in the sincerity of their discourse, he followed their advice, so when confronted the group of Hudhayl he cut off their hands and legs. Then he reached Makkah. He circumambulated the House, sacrificed there, and shaved his head. He spent six days at Makkah sacrificing to feed its people and gave them to honey drink. He saw a dream that he covered the House (with cloth). Thus, he covered it with very thick cloth: then he dreamt that he should cover it with a better quality, so he covered it with Yemeni cloth.

It was said that Tubba` was the first to cover the House. He charged his followers of Jurhum to clean themselves, not to approach it with blood, dead bodies, or any filthy items. He made a gate and a key for it. Taking his soldiers and the two rabbis, he left Makkah to Yemen. He called his people in Yemen to join his new religion. They refused to do so unless he stands before the arbitration of fire.

In Yemen they used to see the arbitration of fire in case of any difference; they believed that it eats up the oppressor and does not harm the oppressed. Hence, his people came with their idols and what they used to sacrifice in their religion. The two rabbis put their (holy) books on their necks sitting by the fire from which it would emerge. When the fire approached them, they tried to avoid it out of fear. The attending people blamed them and told them to be patient. They held patience then the fire ate up the idols and things that they had sacrificed for them, as well as men from the people of Himyar who were carrying them. The two rabbis with their books, appeared perspiring but the fire did not harm them. Since then the people of Himyar converted to (the rabbis') religion, and that was the beginning of Judaism in Yemen.

When his son Hassân ibn Tubân As`ad became king, he urged the Yemenis to conquer the lands of both the Arabs and non-Arabs. When they reached the land of Bahrain, the Yemeni people did not want to continue but desired to return to their country. They resorted to Hassân's brother, `Amr, who was among them, urging him to kill his brother (Hassân) and take over the rule and return with them to Yemen. All agreed with the idea except for Dhû Ru`ayn al-Himyarî who forbade him from that, but he did not respond to him. Dhû Ru`ayn wrote on a parchment that `Amr would be deprived of sleep because of his betray, then he sealed the paper and gave it to `Amr. Afterwards, `Amr killed Hassân and returned to Yemen with his army.

In Yemen `Amr was deprived of sleep and became overwhelmed by insomnia. He asked doctors, diviners, and seers, and one of them said to him, "By Allah no one tyrannically killed his brother or any of his blood relatives like you did but was deprived of sleep and overwhelmed by insomnia." When he heard that, he killed every person who had incited him to kill his brother Hassân, until it came to Dhû Ru`ayn.

Dhû Ru`ayn: "I have an acquittal from you."

`Amr: "What is it?"

Dhû Ru`ayn: "The written parchment I gave you."

When he brought it out and read the words on it, he knew that he had advised him (through his prediction).

`Amr died, and the Himyar kingship declined and its people dispersed. Then a man, who was not from the royal household, emerged. His name was Lakhnay`ah Yanûf Dhû Shanâtir. He killed the good people among them and abused the royal people. Lakhnay`ah was homosexual. He sent to Zur`ah Dhû Nuwâs the son of Tubân Asa`d, the brother of Hassân. He was a young boy when Hassân was killed and became an intelligent and handsome young man. When the messenger (of Lakhnay`ah) came to him, he knew his purpose. He went to him, hiding a knife between his shoe and his foot, and being alone, he jumped on him and killed him with the knife. The people said to him, "No one will rule us but you. You have saved us from that vicious man."

He brought the Himyar kingship back to rule the Yemeni tribes for a long time. He was the last king of Himyar and he was the maker of the pit. In Najrân, there were people of grace and honesty and who were Christians. They were led by `Abdullâh ibn Ath-Thâmir. Dhû Nuwâs went to them with his soldiers to force them to convert into Judaism. Having refused to do so, they were thrown alive into a large pit where a great fire had been lit. He also killed others by the sword. About twenty thousand were killed, including their leader `Abdullâh ibn ath-Thâmir. The Qur'an refers to this event:

﴿ Cursed were the people of the ditch, fire supplied (abundantly) with fuel, when they sat by it (fire), and they witnessed what they were doing against the believers (i.e. burning them). They had nothing against them, except that they believed in Allah, the All-Mighty, Worthy of all Praise! ﴾

(Al-Burûj: 4-8)

The Abyssinian Victory over Yemen

One of them (i.e. the Christians of Najran), called Daws Dhû Thu`lubân, slipped away on his horse and reached the Roman Emperor where he sought support against Dhû Nuwâs and his soldiers and told him what they had made. The Roman Emperor told him that his country was far, so he would write to the Abyssinian king who was Christian as well and

more adjacent to Yemen. Daws went to The Negus (the Abyssinian King) with the Emperor's letter to support Daws to get victory and take revenge. He returned to Yemen with the help of seventy thousand Abyssinian warriors under the leadership of Aryâṭ. Among the warriors was Abrahah al-Ashram. Aryâṭ went his way through the sea until he reached the Yemeni shores. When they met Dhû Nuwâs and his Yemeni adherents, Dhû Nuwâs realized that he would be defeated so he directed his horse towards the sea, fell into the water and drowned. Aryâṭ was granted rule over Yemen.

The Dispute between Aryât and Abrahah

Aryât spent years on the Thrown of Yemen. Abrahah disputed with him over Abyssinian matters in Yemen until the Abyssinians became disunited, with a section aligned to each of them. They were incited against each other. When the two groups approached each other and then Abrahah sent to Aryâṭ.

Abrahah: "You will not benefit if the Abyssinians fall against each other to the point of extermination. Come, and let us duel each other. The winner will have the warriors of the other."

Aryâṭ: "This is fair."

Abrahah, a stout, short man, confronted Aryâṭ, a handsome, mighty, and tall man carrying a bayonet. Behind Abrahah stood a lad called `Atwadah to support his back. Aryâṭ threw the bayonet aiming at the top of Abrahah's head but it fell on his forehead slitting his eyebrow, eye, nose, and lip. That is why he was dubbed Abrahah al-Ashram (Abrahah the Slit). `Atwadah attacked Aryâṭ from the back and killed him. Aryâṭ's soldiers joined Abrahah's, and so an Abyssinian unification emerged in Yemen.

The Story of the Companions of the Elephant

Abrahah built a church called Al-Qullyas in San`â' that had no equivalent in its time on earth. He sent to The Negus: "I have built for you, O king, a church an equivalent of which has never been built for any king before you. I will do my best to make the Arabs perform pilgrimage to it."

When the Arabs knew about Abrahah's letter to the Negus, one of the calendar intercalators[1] got angry. He went to Al-Qullyas, urinated there and returned home. Being informed about this event, Abrahah asked, "Who did it" He was answered, "He is an Arab of those of the House (the Ka`bah) to which people perform pilgrimage. When he heard about your saying 'I will make the Arabs perform pilgrimage to it' he was infuriated and urinated in it to show that this place was not eligible for pilgrimage."

Abrahah was enraged and swore to march and demolish the House. After equipping and deploying the Abyssinians, he marched with soldiers having elephants pointing towards the House. The Arabs heard about this and were terrified but insisted on fighting the approaching army.

A Yemeni notable called Dhû Nafr instigated his people and other Arabs to fight against and restrain Abrahah from his attack and plan to demolish the Inviolable House. However, when they fought Abrahah, they were defeated and Dhû Nafr was taken captive.

Pursuing his target, Abrahah reached the land of Khath`am but was resisted by Nufayl ibn Habîb al-Khath`amî who led the Arab tribes. Again Abrahah vanquished him and took him captive. Afterwards he released him and used him as a guide. Passing by Tâ'if, Mas`ûd ibn Mu`attib among others from Thaqîf said to Abrahah: "O king, we are your slaves, obedient to you, having no disagreement with you. This house - they meant Al-Lât (an idol) - is not what you are seeking, you want the House in Makkah. We will send with you someone to guide you." They sent Abû Righâl as a guide who accompanied him to Mughammas (a place near Makkah) where Abû Righâl died and was buried. Abrahah sent an Abyssinian called Al-Aswad ibn Mafsûd by horse to Makkah. He robbed the Quraysh and other tribes including two hundred camels belonging to `Abdul-Muttalib, who was then master of the Quraysh. Quraysh, Kinânah and Hudhayl and all who were in and around the Inviolable House wanted to fight him but they realized they would not be able to.

Abrahah sent Hunâtah al-Himyarî to `Abdul-Muttalib, with a message saying that he did not want war with the people of Makkah. He only wanted

1 The intercalators were those who used to adjust profane and sacred months in the pre-Islamic time

to destroy the House, so if the people of Makkah did not try to stop him from destroying it, there would be no need to fight. Abrahah asked Hunâtah to see `Abdul-Muttalib in case he did intend to fight him. `Abdul-Muttalib's answer was, "By Allah, we do not want to fight him; we cannot resist him. This is Allah's Inviolable House, which was built by His Intimate Friend Ibrâhîm. If He prevents him from it, it is His House and Shrine, and if He allows him, so we cannot prevent him."

`Abdul-Muttalib and some of his sons went with Hunâtah until they saw some enemy soldiers. `Abdul-Muttalib asked about Dhû Nafr, who was his friend. He visited him in prison.

`Abdul-Muttalib: "O Dhû Nafr can you not help in what has happened?"

Dhû Nafr: "What kind of help can there be from a captive in the hands of a king, waiting to be killed morning or evening? There is nothing I can do for you but I will send to Anîs, the elephant rider, who is a friend of mine. I will recommend that you meet the king and tell him whatever you want, and to intercede for your good, if he can."

`Abdul-Muttalib: "I hope so."

Dhû Nafr sent to Anîs.

Dhû Nafr: "`Abdul-Muttalib is the master of Quraysh and owner of Makkah's trade caravans. He feeds people in the plain and beasts in the mountain. The king took two hundred camels from him. Get him a permission to meet him, and intercede for his good with whatever you can."

Anîs: "I will do so."

Anîs spoke to Abrahah.

Anîs: "O king, here is the master of Quraysh at your door who wants your permission to enter. He is the owner of Makkah's trade caravans. He feeds people in the plain and beasts in the mountain. Let him ask you about his request."

Abrahah allowed him to enter. `Abdul-Muttalib was very handsome and mighty. When Abrahah saw him, he praised him and allowed him to sit under him since he disliked that the Abyssinians see him sitting on the royal throne beside him, so he let him sit on the carpet and he sat down beside

him. He told the interpreter to ask him about his request. 'Abdul-Muttalib replied, "My request is to have back my two hundred camels which were taken from me." When the interpreter told him his request, Abrahah commanded him to say to him, "I was impressed when I saw you; now I have lost interest in you after talking to me. Are you asking me about the two hundred camels which I have taken and saying nothing about the House that represents your religion and the religion of your forefathers which I have come to destroy?" 'Abdul-Muttalib replied, "I am the owner of the camels and the House has an Owner Who will defend it." Abrahah replied, "Nothing will stop me!" 'Abdul-Muttalib said, "We shall see."

After taking his camels back, 'Abdul-Muttalib returned to the Quraysh and informed them of Abrahah's intention. He ordered them to leave Makkah seeking shelter at the top of the mountains so as to avoid attack from the army. 'Abdul-Muttalib held the knocker of the Ka'bah and supplicated to Allah with a group of the Quraysh to give them victory over Abrahah and his soldiers.

Then they sought safety in the mountains waiting for what Abrahah was going to do in Makkah. In the morning, Abrahah proceeded to Makkah, mobilized the army, and prepared the elephant that was called Mahmûd. Abrahah had decided to return to Yemen after demolishing the Ka'bah. When the elephant was pointed towards Makkah, Nufayl ibn Habîb whispered in the elephant's ear, "Kneel down or go back to where you have came. You are in the Inviolable town of Allah." When he left his ear, the elephant knelt down. Nufayl quickly climbed the mountain. The troops beat the elephant to make it get up but it would not; they beat its head with iron bars, but it would not get up. Whenever they made it face towards Syria or Yemen it would immediately get up and start off. Then suddenly birds like swallows and starlings came from the sea, and with every bird were three lentil-like and chickpea-like stones, one in its beak and two in its claws. Everyone who was hit by any of these stones died. Those who were not hit fled, but on their way back, they were falling down and dying. Abrahah was affected in his body and died.

Ibn Ishâq said, "When Allah sent the Prophet Muhammad (pbuh), it was a great blessing of Allah to count on the Quraysh that He saved them from the Abyssinians. Allah the Almighty says in the Qur'an,

﴿Have you (O Muhammad) not seen how your Lord dealt with the Owners of the Elephant? Did He not make their plot go astray? And sent against them birds, in flocks, striking them with stones of Sijjil. And made them like an empty field of stalks (of which the corn has been eaten up by cattle)﴾.

(Al-Fîl- 1-5)

The Sons of Nizâr ibn Ma`add

Nizâr ibn Ma`add begot three sons: Mudar, Rabî`ah, and Anmâr. Mudar begot two sons: Iliâs and `Aylân. Ilyâs begot three sons: Mudrikah, Tâbikhah, and Qama`ah. Mudrikah begot two sons: Khuzaymah and Hudhayl. Kuzaymah begot four sons: Kinânah, Asad, Asadah, and Al-Hûn. Kinânah begot four sons: An-Nadr[1], Mâlik, `Abd Manât, and Milkân. An-Nadr begot two sons: Mâlik and Yakhlud. Mâlik begot Fihr. Fihr begot four sons: Ghâlib, Muhârib, Al-Hârith, and Asad. Ghâlib begot two sons: Lu'ayy and Taym. Lu'ayy begot four sons: Ka`b, `Âmir, Sâmah, and `Awf. Ka`b begot three sons: Murrah, `Adiyy, and Husays. Murrah begot three sons: Kilâb, Taym, and Yaqazah. Kilâb begot two sons: Qusayy and Zuhrah. Qusayy begot four sons: `Abd Manâf, `Abdud-Dâr, `Abdul-`Uzzâ, and `Abd Qusayy. `Abd Manâf begot four sons: Hâshim, `Abd Shams, Al-Muttalib, and Nawfal.

The Children of `Abdul-Muttalib Ibn Hâshim

Ibn Hishâm said, "`Abdul-Muttalib ibn Hâshim begot ten sons, and six daughters: Al-`Abbas, Hamzah, `Abdullâh, Abû Tâlib, Az-Zubayr, Al-Hârith, Hajl, Al-Muqawwim, Dirâr, Abû Lahab (his name was `Abdul-`Uzzâ); Safiyyah, Umm Hakîm Al-Baydâ', `Âtikah, Umaymah, Arwâ, and Barrah."

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1 Ibn Hishâm said that An-Nadr is Quraysh: one born of his line belongs to Quraysh but those outside his line do not. It is said that it is Fihr ibn Mâlik who is Quraysh.

The Parents of the Prophet (pbuh)

`Abdullâh ibn `Abdil-Muttalib begot the master of all the children of Adam, the Prophet Muhammad, prayers, peace, mercy, and blessings from Allah be on him and his family. His mother: Âminah daughter of Wahb ibn `Abd Manâf ibn Zuhrah ibn Kilâb ibn Murrah ibn Ka`b ibn Lu'ayy ibn Ghâlib ibn Fihr ibn Mâlik ibn An-Nadr. Her mother was Barrah daughter of `Abdul-`Uzzâ ibn `Uthmân ibn `Abdud-Dâr ibn Qusayy ibn Kilâb ibn Murrah ibn Ka`b ibn Lu'ayy ibn Ghâlib ibn Fihr ibn Mâlik ibn An-Nadr. The Prophet Muhammad (pbuh) is the most honored of the children of Adam, of the best paternal and maternal lineage; he is the honored, generous, glorified, and great.

The Digging of Zamzam and Disputes concerning it

While `Abdul-Muttalib was sleeping under the shade of the Ka`bah someone commanded him in a dream to dig Zamzam. `Abdul-Muttalib said, "While I was sleeping in the shade of the Ka`bah someone came to me saying, 'Dig Tîbah.' I said, 'What is Tîbah?' Then he went away. The next day while I was in bed sleeping. He came to me saying, 'Dig Al-Madnûnah.' I said, 'What is Al-Madnûnah?' Then he went away. The next day while sleeping in bed he came to me saying, 'Dig Zamzam.' I said, 'What is Zamzam?' He said, 'It never depletes nor its water lessens: it is to provide water for pilgrims; it is between excretions and blood, at the rap of the crow with whitish wings.'"[1]

When he discovered the place, knowing that his vision had come true, he took his spade and was accompanied then by his only child, Al-Hârith, and started digging. Once the stones covering a well appeared he exclaimed with, 'Allâhu Akbar'. The Quraysh then knew that he had reached his target. They crowded around him and asked, "O `Abdul-Muttalib it is the well of

1. It was narrated that when he was about to dig it, he saw the ants' nests and the ravens', but he did not see excretions or blood. Thereupon, he saw a cow escaping its slaughterer and entered the Inviolable Masque. He slaughtered it and excretions and blood flowed and he proceeded to dig.

our forefather Ismâ`îl. As we have a right in it, let us be your partners in it." He replied: "No. I will not do that. This matter was especially delegated to me, not you." They said, "Be fair. We will not leave and we will be upset with you." He said, "So let us have whoever you want as an arbitrator." They answered: "The she-diviner of Banû Sa`d Hudhaym." He said, "Ok." She was near Syria. `Abdul-Muttalib traveled to her with a group from Banû `Abd Manâf and a group from every tribe belonging to the Quraysh. The land was then in the wilderness. When they reached the wilderness between Hijâz and Syria, `Abdul-Muttalib and his companions ran out of water to the extent that they were dying of thirst. They asked for water from the others of the Quraysh but they refused to give them (water) saying, "We are in the wilderness and we are afraid of suffering from what you are now suffering from." When `Abdul-Muttalib saw the people's attitude and being fearful of what would happen to himself and his companions, he said, "What do you think?" They answered, "We will do what you think, so command us whatever you want." He said, "I think every one of you should dig his own pit with whatever strength he has. Whenever any of you dies his companions will put him in his pit and cover his body with dust, until only one person will remain. This is because if one person remains unburied it will be easier than the remaining of a whole group unburied." They agreed and everyone dug his pit and started waiting for death. Afterwards, `Abdul-Muttalib said, "By Allah, we are casting ourselves by our hands to death without striking in the earth seeking for ourselves. This is weakness. It may be that Allah will provide us with water in some place, so let us ride on." They rode with the other people of Quraysh who were watching them to see what they would do. `Abdul-Muttalib rode his camel, and when it moved a fresh water spring gushed forth from underneath its hooves. `Abdul-Muttalib said, 'Allâhu Akbar' and so did his companions. They descended and kept on drinking and filling up their pots.

They invited the tribes of the Quraysh, "Come to the water that Allah has made us drink from. Come and drink and fill your pots." After drinking and filling up their pots, they said, "Surely Allah decreed for you against us, O `Abdul-Muttalib. By Allah, we will never dispute with you over Zamzam. The One Who provided you to drink this water in this desert is the One Who provided you with Zamzam, so return straightaway to your source of

water-giving. They all returned without reaching the she-diviner and they left Zamzam to him.

`Abdul-Muttalib Vows to Slaughter a Son of his

The Quraysh's initial attitude towards the digging of Zamzam made Abdul Muttalib ibn Hâshim, make a vow, that if Allah would bless him with ten sons who would grow to manhood, he would sacrifice one of them to Him at the Ka'bah. When his sons became ten and reached maturity, he gathered them to inform them about his vow, calling them to fulfil his oath. They accepted. He said, "Everyone of you will take a wooden arrow, write his name on it, and then come to me." They did and went to him. He took them to Hubal (an idol) located on a well at the Ka'bah. Everything that was devoted to the Ka'bah was gathered in that well.

At Hubal there were seven wooden arrows, and each one of them contained a message. (For instance), an arrow was made for "blood-money"; whenever they disputed on whom to take it, they would cast the seven arrows: if the arrow carrying the word blood-money came out for a certain person, he would have to pay. An arrow, on which "yes" is written and another with "no" for a matter on which the lot had been summoned. On another was "of you" , another *mulsaq* (not a tribe member), another "other than you" and the last carried the word "water".

Whenever they wanted to dig for water, they made the divination including this arrow, and they applied the outcome. On circumcising a boy, arranging for a marriage, burying a corpse, or doubting the lineage of a person, they went to Hubal to give the man responsible for casting lots, a hundred dirhams and a slaughtered camel. Then they would approach the one whom they were concerned with saying, "O our god, this so and so, the son of so and so, and we want for him so and so; show us what is right to do for him." They would then say to the man responsible for the arrows, "Cast". If the arrow bearing "of you" came forth, then he was of a pure descent of their tribe: if it was the arrow of "other than you" then he was an ally. Whereas if the answer was *mulsaq* he was considered neither a blood

relative nor an ally. When "yes" came forth in other issues, they acted accordingly; and if it was "no" they delayed the subject for a year until it would be raised again. Thus, they administered their affairs according to the judgement of the arrows.

'Abdul-Muttalib asked the man responsible for the arrows to cast lots for his sons, using the arrows which bore their names, telling him about the vow. His sons gave the man the arrows. 'Abdullâh (at that time) was the youngest and most favored son of 'Abdul-Muttalib, so he thought that if the arrow missed, he would be spared. When the man began shuffling the arrows, 'Abdul-Muttalib stood at Hubal supplicating to Allah. Then the man shuffled the arrows. 'Abdullâh's name came forth. 'Abdul-Muttalib took his son by the hand and a razor to sacrifice him at Isâf and Nâ'ilah (idols). However, the men of the Quraysh left their assemblies to ask him what he was going to do. He told them that he would slaughter him. The Quraysh and his sons dissuaded him by saying, "By Allah you will never slaughter him unless there is an established excuse. If you do it, every man will go and slaughter his son, and what will become of people then?" Then Al-Mughirah ibn 'Abdullâh ibn 'Umar ibn Makhzûm, who was of the maternal cousins, said, "By Allah you will never slaughter him unless there is an established excuse. If his ransom be of our wealth we will pay. The Quraysh and his sons advised him to go to Hijâz where there was a she-diviner who had a familiar spirit, so he would ask her, having freedom of action; if she told him to slaughter, he would do so, while if she ordered him with a matter, which would be good for him as well as for his son, he would readily accept it.

They went to Madinah and heard that she was in Khaybar. Then they rode on until they reached her. When 'Abdul-Muttalib explained to her his story about the vow, she asked them to leave her until the spirit visited her as she would consult with him. Leaving her, 'Abdul-Muttalib supplicated to Allah. The next day she said, "The answer has come to me. How much is the blood-money among you?" They said, "Ten camels." She told them to go back to their country, offer the young man and ten camels as sacrifice, and then cast the lots for them and for him. If the man's arrow were to come out, they would add ten more camels, until their god is satisfied. However,

if the camels' arrow were to come out, they would be slaughtered instead of `Abdullâh, as their god would be satisfied and their man would be rescued.

Returning to Makkah, they agreed to do as they had been advised. `Abdul-Muttalib was continually supplicating to Allah. They brought `Abdullâh and ten camels, while `Abdul-Muttalib stood by Hubal praying to Allah. Then they cast lots and the `Abdullâh's arrow came forth. They added ten more camels, becoming twenty. They cast lots again and again, and each time `Abdullâh's arrow came out. `Abdul-Muttalib supplicated to Allah, and they added ten camels until they reached a hundred. Only then did the lots fall against the camels. The Quraysh and those attending said, "At last your god is satisfied, `Abdul-Muttalib." It was said that `Abdul-Muttalib said, "No by Allah, not until I cast lots three times for them." They did and each time the arrow fell against the camels, which were slaughtered, and left there, and no human was prevented to eat.

What was Said to Âminah when She had Conceived the Prophet (pbuh)

People, and only Allah knows best, that Âminah daughter of Wahb, the mother of the Messenger of Allah (pbuh), used to say when she was pregnant with the Messenger of Allah, that it was said to her (in a vision), "You are conceiving the master of this nation and when he has been born say, 'I seek refuge for him with the One from the evil of every envious person', then name him Muhammad[1]."

And, when she became pregnant with him, she saw in a dream that a light emitted forth from her by which she could see the castles of Busra in Syria. After a short while `Abdullâh, the Prophet's father died, while his mother was still pregnant.

1 Only three before him were called with the same name. Muhammad ibn Sufyân ibn Mujâshi the grandfather of Al-Farazdaq, Muhammad ibn Uhayhah ibn al-Jullâh, and Muhammad ibn Himrân ibn Rabî`ah. When their fathers heard about the approaching time of a Messenger of Allah who would come from Hijâz, which they knew from a king who learned the Book and told them about the Prophet and his name. Each one vowed that if his pregnant wife delivered a male child he would call him Muhammad. The three of them did so.

The Birth of the Messenger of Allah (pbuh)

The Prophet (pbuh) was born on Monday 12th Rabî`ul-Awwal in the Year of the Elephant. Qays ibn Makhramah said, "I and the Prophet (pbuh) were born in the Year of the Elephant." Hassân ibn Thâbit said, "By Allah, I was a well-grown boy of seven or eight, understanding all that I heard, when I heard a Jew yelling out raising his voice as much as he could from the top of a fort in Yathrib, "O Jews" until they all gathered and said, "Woe to you, what has happened?" He replied, "Tonight has shined a star with which Ahmad is to be born."

When the Prophet's mother delivered him, she sent to his grandfather, `Abdul-Muttalib, to inform him about the birth of a boy, asking him to come and look at him. After seeing him, she told him about what she had seen when she was pregnant with him, what was said to her and what she was asked to name him. It is alleged that `Abdul-Muttalib took him to the Ka`bah where he prayed and praised Allah thanking Him for His gift. Then he brought him out and gave him to his mother, searching for wet nurses for him. A woman from Banû Sa`d ibn Bakr called Halîmah daughter of Abû Dhu'ayb, was chosen as a wet nurse.

Halîmah

Halîmah narrated that she left her dwelling with her husband and a suckling son, accompanying some women of her clan, in quest of other babies to suckle:

"It was a year of famine and drought and we were destitute. I rode my greenish she-donkey. There was with us an old she-camel which did not yield even a drop of milk. We could not have a wink of sleep the whole night because of the weeping of my hungry baby. There was not enough milk in my breasts, nor could the she-camel feed him. We constantly hoped for rain and immediate relief. Riding my she-donkey it lagged behind because of its weakness and malnutrition, so that it was a hardship for other riders. When we reached Makkah, we looked for children to suckle, and the Messenger of Allah was offered to each woman of us who refused him

saying that he was an orphan. That was because we hoped for a good reward from the child's father. We said, 'An orphan! and what can his mother and grandfather do?' We disdained because of that. Every woman who came with me got a suckling child except me. Before departure, I said to my husband, 'By Allah, I hate to return among my friends without a suckling baby; I will go and take that orphan.' He said, 'No harm on you if you did; perhaps Allah will bless us through this orphan.' So I went and took him because there was no other alternative but to take him. On my way back, as soon as I put him in my lap, my breasts overflowed with milk, which he drank to his heart's content, and so did his foster brother. Then both of them slept, while before this we could not sleep because of my son's crying. My husband went to the old she-camel to milk it; to his surprise its udders were full; he milked it and we drank of its milk until we were completely satisfied, and we spent a good night. In the morning my husband said, 'Do you know Halimah that you have taken a blessed child?' I said, 'By Allah, I hope so.'

I carried him with me, as we rode back on my she-donkey, and it went at such a speed that other donkeys could not catch up to it, so that my fellow travelers said to me, 'Woe daughter of Abû Dhu'ayb! Stop and wait for us. Is this not the she-donkey on which you had come with?' 'Sure it is,' I said. They replied, 'By Allah, there is something unusual.' Then we reached our dwellings in Banû Sa'd land, which I had never known a land as barren as it was.

Having him with us, my flock yielded milk abundantly. We milked them and drank at the time when no one could have a drop of milk, nor find anything in their animals' udders. People around us were saying to their shepherds, 'Woe to you! Let your sheep graze where the daughter of Abû Dhu'ayb's shepherd goes.' Still, their flocks returned hungry without even a drop of milk, while mine had milk in abundance. We continued to recognize that this grace was from Allah, until two years had passed, when I weaned him. He was growing up more than any other child did, so by the time he was two he was a strong child. We took him back to his mother, though we were keen to keep him with us because of the blessing and fortune which he brought us. I said to her, 'Would you leave my little boy with me until he becomes bigger, for I am afraid of the epidemic of Makkah which might infect him.' We persisted until she let him go with us.

By Allah, after few months of our return, he and his brother were with our lambs behind our dwellings when his brother came running to us. 'Two men in white have seized my Qurayshi brother and thrown him down and ripped opened his chest, and are moving it up.' We ran towards him and found him standing up with a pale face. We embraced him, asking him what had happened. He said, 'Two men in white garments came, laid me down and ripped open my chest, looking for something which I do not know.' So we took him back to our tent.

His (foster) father said to me, 'Halîmah, I am afraid that this child has had a stroke, so we should return him to his family before anything appears on him.' Thus we carried him to his mother who wondered, 'Why did you bring him while you were insisting to let him stay with you?' I said to her, 'Allah has let my son grow to this age and I have done my duty; I am afraid that any harm will befall him, so I have brought him back to you as you wished.' She felt that this was not the matter and she insisted to know the truth until I told her what had happened. She said, 'Do you fear a demon possesses him?' I replied that I did. She said that demon had no control over her son who had a great future before him. Then she told how when she was pregnant with him a light went out from her which reached the castles of Busra in Syria, and that she had born him with the least difficulty imaginable. When she delivered him he put his hands on the ground raising his head towards the heavens. 'Leave him then and go in peace,' said she."

The Opening of the Prophet's (pbuh) Chest

Ibn Ishâq said, "Thawr ibn Yazîd told me, on the authority of a knowledgeable person whom I believe is Khâlid ibn Ma`dân al-Kalâ`î, that some of the Prophet's (pbuh) Companions asked him to tell them about himself. He (pbuh) said,

"I am the supplication of my father Ibrâhîm and the good tidings of `Îsâ. When my mother was pregnant with me, she saw in a dream a light emitting from her that let her see the castles of Syria. My suckling was among Banû Sa`d ibn Bakr. While I was with a (foster) brother of mine behind our tents shepherding the lambs, two men wearing white garments came to me with a

golden basin full of snow. Then they took me and ripped open my belly, extracted my heart and split it: then they extracted a black clot from it and discarded it away. Then they washed my heart and my belly with that snow until they had fully cleaned them. Then one of them said to the other, 'Weigh him against ten of his nation'. He did so and I outweighed them. Then he said, 'Weigh him against a hundred of his nation'. He did so and I outweighed them. Then he said, 'Weigh him against a thousand of his nation'. He did so and I outweighed them. He said, 'Leave him, for by Allah, if you weighed him against his entire nation he would outweigh them.' "

Under the Custody of his Grandfather

The Prophet (pbuh) lived with his mother Âminah the daughter of Wahb and his grandfather `Abdul-Muttalib in Allah's care and guardianship, growing like a good plant, as Allah had honored him. When he was six years old his mother Âminah died at Abwâ', a place between Makkah and Madînah, when she took him to visit his maternal uncles of Banû `Adiyy ibn an-Najjâr. She died on her return to Makkah. Thus the Prophet (pbuh) was left to his grandfather, who had a bed in the shade of the Ka`bah. His sons sat around the bed, but none of them sat on it, out of respect for him. The Prophet (pbuh), being still a young boy would sit on it and his uncles would drive him away. When `Abdul-Muttalib saw this he said, "Let my son alone, for by Allah he has a great future." Then he would make him sit beside him on his bed and would wipe his back with his hand. It used to please him to see what he did. When the Prophet (pbuh) was eight years old, his grandfather died. That was eight years after the Year of the Elephant.

Under the Custody of his Uncle

After the death of `Abdul-Muttalib, the Prophet (pbuh) lived with his Uncle Abû Tâlib. There was a man of Lihb who was a seer and whenever he came to Makkah, the Qurayshi men brought their boys for him to look at and to tell their fortunes. Abû Tâlib also brought the Prophet (pbuh) who was still at that time a boy. The seer looked at him and then he became

preoccupied with something. When he finished he said, "Bring me that boy." When Abû Tâlib saw his enthusiasm he concealed him and the seer began to say, "Woe to you, bring me the boy I have just seen, for by Allah he has a great future."

The Story of Bahîrâ

Abû Tâlib was going by caravan to Syria as a trader. While preparing for his departure, the Messenger of Allah attached himself closely to his uncle, so that he compassionately decided to take him along, saying "By Allah I will take him with me and we will never separate." Reaching Busra in Syria, there was a monk called Bahîrâ staying in a hermitage. He was well versed in Christianity. It was alleged that this monk had always lived in that hermitage where he gained his knowledge from a book handed down from generation to generation. That year when they settled near Bahîrâ it was, unlike previous years, when he never spoke to them nor even noticed them, he made a great feast for them. This was because, as it was alleged, he had seen something while in his hermitage. They said that while he was in his hermitage he recognized the Prophet of Allah in the caravan when they were approaching, with a cloud overshadowing him among the people. Then they came and sat in the shadow of a tree near the monk. He found the cloud overshadowing the tree, and its branches were bending and drooping over the Prophet (pbuh) until he was in the shadow under it. When Bahîrâ saw that, he left his hermitage. He sent to them saying, "I have prepared food for you, O men of Quraysh and I would like you all to come, both the old and the young, bondmen and freemen." One of them said, "By Allah, Bahîrâ! Something unusual has happened to you today, you have never treated us like that before, as we have often passed by you .What has occurred to you today?" He replied, "You are right in what you say, but you are guests and I wish to be generous to you by offering food that you all may eat." Thus, they grouped together, and went to him, leaving the Prophet (pbuh), their youngest, behind with the baggage under the tree. Looking at the people, Bahîrâ did not see the sign which he knew about, so he said, "O people of Quraysh do not let any of you not attend my feast." They told him that everyone had come except for a boy, who was the youngest of them, so they

kept him with their baggage. Here he said, "Invite him to join you in this meal." Among them a Qurayshi said, "By Al-Lât and Al-`Uzzâ, we are to blame for leaving the son of `Abdullâh ibn `Abdul-Muttalib."

Then he brought him, embraced him, and made him sit with the people. When Bahîrâ saw him, he observed him carefully, watching his body to find traces of his description (in the Christian books). After eating, the people dispersed and Bahîrâ went to him saying, "Boy, I ask you by Al-Lât and Al-`Uzzâ to answer me what I am going to ask you." Bahîrâ said so only because he had heard the people of this boy swearing by these idols. It was said that the Prophet (pbuh) said to him, "Do not ask me by Al-Lât and Al-`Uzzâ, for by Allah I detest nothing more than these two." Bahîrâ replied, "Then by Allah tell me what I ask you." He said, "Ask me whatever you like." So he began to ask him about his sleep, appearance, and affairs in general. The Prophet's (pbuh) answers coincided with what Bahîrâ knew of his description. Then he looked at his back and found the seal of prophethood between his shoulders in the very place described in his book. Afterwards he went to his uncle Abû Tâlib asking, "What is the relationship between you and this boy?" He said, "He is my son." Bahîrâ said, "No, he is not your son. The father of this boy should not be alive." "He is my brother's son," he said. When he asked where his father was, he told him that he died, when his mother had been pregnant with him. "That is true," said Bahîrâ, "Go back with your brother's son to his country and protect him cautiously against the Jews, for, by Allah, if they knew about him what I know, they will contrive evil against him. Great things are in store for your nephew, so promptly take him home."

The Sacrilegious War

This war erupted when the Prophet (pbuh) was twenty years old[1]. It was called the sacrilegious war because the two fighting tribes, Kinâna and

1. Ibn Hishâm said that the Prophet (pbuh) witnessed some of these days, as his uncles had taken him with them. It was narrated that the Prophet (pbuh) said that he used to pick up the arrows which the enemy had shot and gave them to his uncles to shoot. That was the last sacrilegious war of Al-Barrâd, was the last one, and was preceded with three sacrilegious wars: the first between Kinânah and Hawâzin, the second between Quraysh and Hawâzin, and the third between Kinânah and Hawâzin. Details are found in Al-`Iqd al-Farîd and Al-Aghânî.

Qays 'Aylān violated inviolable matters between them. Harb ibn Umayyah ibn Abī Shams was the leader of Quraysh and Kinānah. At the beginning of the day Qays was triumphant but by midday victory went to Kinānah.

His Marriage to Khadījah

(may Allah be pleased with her)

Khadijah was a trade woman of honor and wealth. She used to hire men to carry out her trade based on profit-sharing, as the Quraysh were a people of commerce. When she heard about the Prophet's truthfulness, honesty, and honorable behavior, she sent for him proposing a deal that he would carry out her trade in Syria, while she would pay him more than any other she had paid before. He was to be accompanied by a lad of hers called Maysarah. The Messenger of Allah accepted the deal, and the two went out until they reached Syria.

The Prophet (pbuh) sat under the shade of a tree near a monk's cell. The monk went to Maysarah asking "Who is that man under the tree?" Maysarah answered, "He is of the Quraysh, from the people of the Haram." The monk said, "None but a Prophet ever sat under this tree!"

Then the Prophet (pbuh), after selling the goods and buying whatever he wanted to buy, started the journey back to Makkah. At the height of noon when the heat was intense, as he rode his camel, Maysarah saw two angles shading the Prophet (pbuh) from the sun's beam. In Makkah he gave Khadījah her property which she afterwards sold with double its value or thereabouts.

Maysarah told her about the words of the monk and how the two angles shaded him. Khadījah was a decisive, intelligent, and noble woman possessing the bounties with which Allah willed to honor her. Once Maysarah told her these things, she sent to the Prophet (pbuh) as she said, "O cousin I like you because of your relationship and your high reputation among your people, honesty, good manners, and truthfulness." Then she proposed marriage. Khadijah was then the most honorable, richest woman and of the best family backgrounds in the Quraysh. All her people were

keen to marry her if it were possible. The Prophet (pbuh) told his uncles about Khadîjah's proposal, and his uncle Hamzah went with him to Khuwaylid ibn Asad for proposal and he married her.[1] She was the mother of all the Prophet's children except Ibrâhîm. These children are Al-Qâsim, which was part of a surname by which the Prophet was called, `Abdullâh[2], Zaynab, Ruqayyah, Umm Kulthûm, and Fâtimah, peace be upon them all.

Al-Qâsim and `Abdullâh died in the pre-Islam time, while the Prophet's daughters embraced Islam and migrated with him to Madînah.

Waraqah ibn Nawfal

Khadîjah went to her (paternal) cousin Waraqah ibn Nawfal ibn Asad ibn `Abdel-`Uzzâ, who was Christian who had studied the Scriptures and was knowledgeable. She narrated to him what her lad Maysarah had told her about the monk's words and how he saw the two angels shading him. Waraqah said, "If this is true, Khadîjah, verily Muhammad is the Prophet of this nation. I know that a Prophet is expected to appear in this nation and in this era." Waraqah felt that the matter was too slow and used to say, "How long?"

The Rebuilding of the Ka`bah

The Prophet (pbuh) was thirty-five years of age when the Quraysh agreed to rebuild the Ka`bah, by roofing it but they feared destroying it, since it was made of white stones.

A shipwreck of a Roman merchant ship was found ashore in Jiddah. They took its timber to prepare it for roofing the Ka`bah. There was a Coptic carpenter in Makkah, so they felt that everything was ready for restoration. A snake used to come out of the Ka`bah well in which the dedicated things were thrown. The snake used to encroach everyday on the

1. The Prophet (pbuh) provided her with a dowry of twenty she-camels. She was the first he married, and he did not marry another wife until she had died.
2. `Abdullâh was known to have had two titles: Al-Tâhir and Al-Tayyib.

wall of the Ka'bah, a matter which terrified them as whenever anyone approached it, it raised its head, made a rustling noise and opened its mouth. One day while it was sunning itself, Allah sent a bird, which captured it and flew away. At that, the Quraysh said, "We hope that Allah is pleased with what we intend to do; we have a worker who is a friend of ours. We have the timber and Allah has saved us from the snake." When they had decided to knock it down and rebuild it, Abû Wahb ibn `Amr ibn `Â'idh ibn `Abd ibn `Imrân ibn Makhzûm took a stone from the Ka`bah but it swept out of his hands and returned to its place. He said, "O Quraysh, do not let into this building anything but lawful gains: so no harlotry, *ribâ*, nor unjust practices."

Afterwards, the Quraysh divided labor between themselves, the section near the gate was appointed to Banû `Abd Manâf and Zuhrah, the section between the Black Stone corner and the Yemeni corner was to Banû Makhzûm and the Qurayshi tribes joined them, the back of the Ka`bah was to Banû Jumah and Sahm, the side of the ***Hijr*** to Banû `Abdud-Dâr ibn Qusayy, Banû Asad ibn `Abdel-`Uzzâ, and Banû `Adiyy ibn Ka`b.

While people were anxious about demolishing the temple, and retreated in awe, Al-Walîd ibnul-Mughîrah said, "I will start the demolition." He took a mattock, and went up to it saying, "O Allah, we have not disbelieved (in your religion), O Allah, we only want to do good." Then he destroyed the part between the two corners. That night people were watching out, saying, "We will wait and see; if he is injured we will not demolish any of it and will keep it as it was; but if nothing happens to him then Allah is satisfied with what we are doing and we will destroy it." In the morning Al-Walîd was working and the people with him. When they reached the foundation of Ibrâhîm (pbuh), they found green stones like camel's humps joined together.

The Qurayshi tribes kept on gathering stones for the building, each tribe on its own. The building was erected up to the Black Stone, where disagreements emerged: each tribe wanted to lift it alone to its place, until they made alliances, and prepared to fight.

A narrator said that Abû Umayyah ibnul-Mughîrah, then the eldest of the Quraysh, said, "O Quraysh, let the first man to enter the gate of this mosque arbitrate in your dispute." They agreed. The first one to enter was

the Messenger of Allah (pbuh). On seeing him, they said, "It is the Trustworthy *(Al-Amīn)*, we are satisfied! It is Muhammad." When he reached them and they told him the story, he said, "Give me a mantle." They brought one, which he (spread on the ground and) placed the stone on. He then said, "Let (the head of) every tribe hold a side of the mantle and lift it up all together." When they got it into position he placed it with his own hands, and then the building continued above it.

Reports of Arab Diviners, Jewish Rabbis, and Christian Monks

Jewish rabbis, Christian monks, and Arab diviners had discussed the subject of the Messenger of Allah (pbuh) before his advent when his time was coming closer. The rabbis and monks knew about him from their Prophets and what had been written in their Scriptures describing him. The Arab diviners knew about him from Satans reporting what they had secretly overheard when they were not hindered from hearing by being thrown with stars. Diviners, male and female, continued to raise some of these issues which the Arabs were not attentive to, until Allah sent him, then the things which they had mentioned occurred and they recognized them. When the Prophet's coming was getting nearer and his mission was about to begin, Satans were prevented to listen and they could not occupy the seats in which they used to sit to overhear the heavenly tidings, as they were hurled with stars. The jinn knew that it was a Divine occurrence from Allah's rule over people.

The Description of the Prophet (pbuh)

Ibn Hishām said that the description of the Prophet (pbuh) as mentioned by 'Umar the *mawlā* of Ghufrah on the authority of Ibrāhīm ibn Muhammad ibn 'Alī ibn Abī Tālib who said, "When 'Alī ibn Abī Tālib described the Messenger of Allah (pbuh), he said, 'He was of a height not very tall, nor very short, but average among people. His hair was not as over curly nor lank, but it was (moderately) curly and combed. He was not corpulent nor

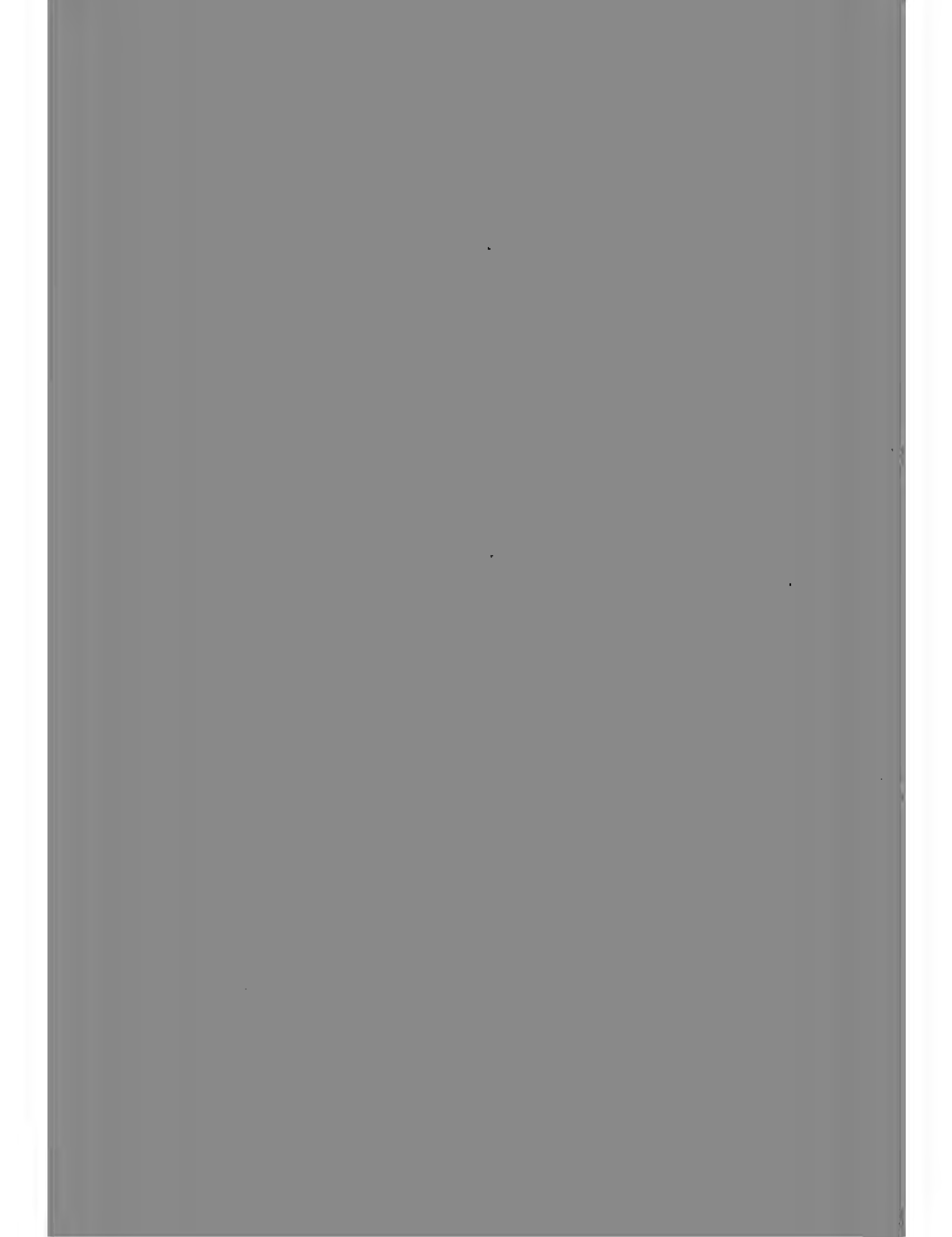
did he have a rounded, small face. He had a white, reddish complexion. His eyes were black. He had long eyelashes, and muscular joints, and the part between his shoulders was also muscular. The line of hair between his neck and chest was thin and fine. His palms and feet were strong. He used to walk firmly and straightly, and he used to turn around altogether with his whole body. Between his shoulders there was the seal of prophethood; and, he (pbuh) is the seal of all Prophets. He was of all mankind the most generous, most courageous, most truthful, most faithful, the best to live with, and the most hospitable to accompany. Whoever saw him for the first time venerated him, and whoever mixed with him loved him.' Then his describer said, 'I have never seen before him or after him anyone who resembled him, peace be upon him."

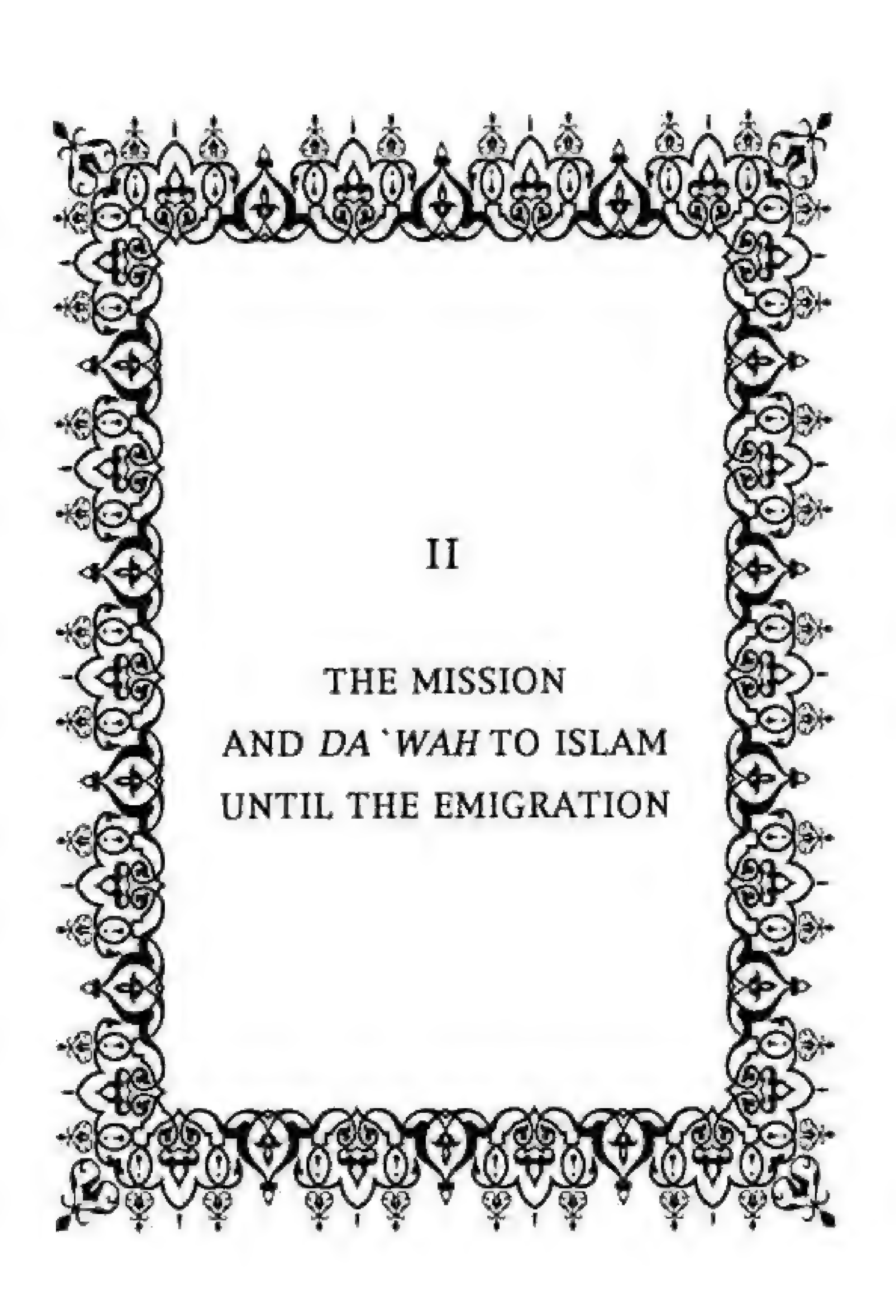
The Description of the Messenger of Allah (pbuh) in the Gospel

Ibn Ishâq said, "Among things which reached me about that which had been revealed to `Îsa the Son of Mary in the Gospel, for his followers, describing the Messenger of Allah (pbuh), according to Yuhannas the Apostle when he inscribed the Gospel for them from the Testament of `Îsa the Son of Mary, concerning the Messenger of Allah (pbuh), that he said, "He who hates me hates the Lord. Except for that I had done in their presence things that no one had done before me, they would have not had a sin. However now they are discontented and think that they will overcome me as well as the Lord, but the word in the Revelation must be done. They hated me falsely. But when the Manhamanna who Allah will send to you and who is a sacred spirit from the Lord, comes, he will be a witness of me and you also because you were with me in the past. I am telling you about this not to have any doubt."[1]

Manhamannâ in Syriac means Muhammad and he is Paraclete in Greek.

1. See the Gospel, John, 15: 23-26.





II

THE MISSION AND *DA'WAH* TO ISLAM UNTIL THE EMIGRATION

The Mission

When Muhammad, the Prophet of Allah, (pbuh) became forty years old, Allah sent him as a mercy to the worlds and bearer of good tidings to mankind. Allah had made a compact with every Prophet, whom He had sent before him that he should believe in Him, verify Him and vindicate Him against whoever disagreed with Him. He required of them that they should convey this to everyone who believed in them, and they all carried out their commitment in this regard.

According to `Â'ishah (may Allah be pleased with her), "When Allah wanted to honor Muhammad (pbuh) and have mercy on His servants through him, the first sign of prophethood to the Prophet (pbuh) was true visions. Whenever he saw a vision while sleeping it turned to be strikingly true, like the brightness of daybreak. And Allah made him love solitude so that he liked nothing more than to be alone."

`Abdul-Malik ibn `Ubaydillâh reported that the Prophet (pbuh), at the time when Allah wanted to bestow His grace upon him and begin (the state of) prophethood, would head out for his purpose and go as far as the mountain passes of Makkah and the beds of its valleys where no house was seen. There was not a stone nor a tree that he passed by, but would say, "Peace be upon you, O Messenger of Allah". The Prophet (pbuh) would turn to his right, left and behind him and would find no more than trees and stones. Thus he kept on seeing and hearing such things so long as Allah willed. Then Jibrîl (peace be upon him) came to him with Allah's grace while he was in Hirâ'[1] in the month of Ramadân.

According to `Ubayd ibn `Umayr, the Prophet of Allah (pbuh) used to stay in privacy in Hirâ' every year for a month to practice *tahannuth* (worship and devotion away from idols); a religious state known in Quraysh in the pre-Islamic period. Every year during that month the Prophet (pbuh) would worship in privacy and give food to the indigent who came to him.

1 A mountain three miles away from Makkah.

At the end of the month, the first thing he used to do before returning home was to go to the Ka`bah and circumambulate seven times or as often as Allah wished; then he would return to his house. In the month of Ramadân, in which Allah willed to honor him with the Mission, the Prophet (pbuh) went to Hirâ' as was usual to him, and his family was with him. When it was the night on which Allah honored him with His Message, Jibrîl came to him with the command of Allah. The Prophet (pbuh) said,

"Jibrîl came to me while I was asleep in a coverlet of brocade whereon was something written, and said, 'Read!' I said, 'I do not read.' He took me and squeezed me so vehemently that I thought it was death; then he let me go and said, 'Read!' I said, 'I do not read.' He took me and squeezed me so vehemently that I thought it was death; then he let me go and said, 'Read!' I said, 'What shall I read?' He took me and squeezed me so vehemently that I thought it was death; then he said, 'Read!' I said, 'What (then) shall I read?' He said,

﴿ Read! In the Name of your Lord, Who has created (all that exists), has created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous, Who has taught (the writing) by the pen[1], has taught man that which he knew not. ﴾

(Al-`Alaq: 1-5)

So I read, and he left me. When I got up from my sleep, it was as if these words were firmly written in my heart. When I went out midway on the mountain, I heard a voice from the sky saying, 'O Muhammad! You are the Messenger of Allah and I am Jibrîl.' I raised my head up to the sky to see (who was speaking) and it was Jibrîl in the form of a man with feet astride the horizon, saying, 'O Muhammad! You are the Messenger of Allah and I am Jibrîl.' I stood still, staring at him, neither moving forward nor backward; then I made my face turn away from him, but whichever direction of the sky I looked, I found him the same. And I remained still, neither progressing nor regressing, until Khadîjah sent her messengers searching for me as they reached the highest point of Makkah and returned to her while I was still in the same place; then he left

1. The first person to write was Prophet Idrîs (Enoch)

me. I returned to my family. I came to Khadîjah and sat by her thigh close to her. She asked, 'O Abul-Qâsim, where have you been? By Allah, I sent my messengers to look for you, as they reached Makkah and returned to me.' Then I apprised her of what I had seen; and she said, 'Rejoice, O cousin and be firm. Surely, by Him in Whose Hand is Khadîjah's soul, I hopefully think that you will be the Prophet of this nation.' "

Then she put on (suitable) clothes and went out to her (paternal) cousin, Waraqah ibn Nawfal who had become a Christian, and who read books and listened from those of the Torah and the Gospel. She informed him about what the Prophet (pbuh) had told her of what he had seen and heard. Waraqah cried, "Holy! Holy! Surely, by Him in Whose Hand is Waraqah's soul, if you are telling me the truth, O Khadîjah, there has come to him the greatest *Nâmûs* (i.e. Jibrîl) who came Mûsâ before, and he is the Prophet of this nation. Tell him to be firm."

Khadîjah returned to the Prophet (pbuh) and told him what Waraqah had said. When the Prophet (pbuh) had completed the period of solitude, he did as he was accustomed to do in Makkah. While there, Waraqah met him and said, "O my brother's son, tell me what you have seen and heard." After telling him, he said to the Prophet (pbuh), "Surely, by Him in Whose Hand is Waraqah's soul, you are the Prophet of this nation. There has come to the greatest *Nâmûs*, who came to Mûsâ. Surely, you will be called a liar, you will be hurt, driven out, and fought! If I were alive that day, I would support (the religion of) Allah to a victory such that He knows." Then he leaned near him and kissed his forehead; then the Prophet (pbuh) returned home.

The Beginning of the Revelation of the Qur'an

The Prophet (pbuh) began to receive revelations in Ramadân. Allah the Almighty says,

﴿ The month of Ramadân in which was revealed the Qur'ân, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). ﴾

(Al-Baqarah: 185)

﴿Verily! We have sent it (this Qur'ân) down in the night of Al-Qadr (Decree). And what will make you know what the night of Al-Qadr (Decree) is? The night of Al-Qadr (Decree) is better than a thousand months (i.e. worshipping Allah in that night is better than worshipping Him a thousand months, i.e. 83 years and 4 months). Therein descend the angels and the Rûh [Jibril (Gabriel)] by Allah's Permission with all Decrees. Peace! (All that night, there is Peace and Goodness from Allah to His believing slaves) until the appearance of dawn.﴾

(Al-Qadr: 1-5)

﴿Hâ-Mîm. [These letters are one of the miracles of the Qur'ân and none but Allah (Alone) knows their meanings]. By the manifest Book (this Qur'ân) that makes things clear. We sent it (this Qur'ân) down on a blessed night [(i.e. night of Qadr, Sûrah No: 97) in the month of Ramadân, [the 9th month of the Islâmic calendar]. Verily, We are ever warning [mankind that Our Torment will reach those who disbelieve in Our Oneness of Lordship and in Our Oneness of worship]. Therein (that night) is decreed every matter of ordainments. Amran (i.e. a Command or this Qur'an or the Decree of every matter) from Us. Verily, We are ever sending (the Messengers).﴾

(Ad-Dukhân: 1-5)

﴿...if you have believed in Allah and in that which We sent down to Our slave (Muhammad) on the Day of criterion (between right and wrong), the Day when the two forces met (the battle of Badr).﴾

(Al-Anfâl: 41)

This refers to the confrontation between the Prophet (pbuh) and the polytheists in the battle of Badr.

Khadijah, the Daughter of Khuwaylid Embraces Islam

Khadijah, the daughter of Khuwaylid believed in him (pbuh). She verified what had come to him from Allah, and supported him in his matter. She was the first to believe in Allah and His Prophet, and in the truth of his

message. Through her, Allah relieved burdens that afflicted His Prophet (pbuh). He never heard annoying things, as a reaction to his message and falsifying him which saddened him, but Allah comforted him with her when he returned home. She reinforced him, alleviated his burden, certified his truth, and belittled men's opposition. May Allah Almighty have mercy upon her! The Prophet (pbuh) said,

> *"I was commanded to give Khadijah the good tidings of a house made of carved pearls wherein will be no noise, nor drudgery."*

The Pause in Revelation

Revelation paused for a while so that the Prophet (pbuh) became disturbed and depressed. Then Jibrîl came with *Sûrat Ad-Duhâ*, in which his Lord, who had honored him, swore that He had neither forsaken him nor hated him. Allah the Almighty says,

> ﴿ *By the forenoon (after sun-rise); and by the night when it is still (or darkens); your Lord (O Muhammad) has neither forsaken you nor hated you.* ﴾

That is, I have not abandoned you, nor hated you after loving you.

> ﴿ *And indeed the Hereafter is better for you than the present (life of this world).* ﴾

That is, What I have for you, on your return to Me, is much better than the honor that I have provided you in the mundane world.

> ﴿ *And verily, your Lord will give you (all i.e. good) so that you shall be well-pleased.* ﴾

That is, of victory in this mundane world and recompense in the Hereafter.

> ﴿ *Did He not find you (O Muhammad) an orphan and gave you a refuge? And He found you unaware (of the Qur'ân, its legal laws, and Prophethood, etc.) and guided you? And He found you poor, and made you rich (self-sufficient with self-contentment, etc.)?* ﴾

Allah hence reminds him of how He bestowed him with His honor and kindness as early as he was orphan, poor and unguided, as He saved him from all that out of His mercy.

﴿*Therefore, treat not the orphan with oppression, and repulse not the beggar.*﴾

That is, do not be an oppressor or boastful, or harsh and stern towards the weak servants of Allah.

﴿*And proclaim the Grace of your Lord.*﴾

That is, talk about the Grace and Providence of Allah and the honor of prophethood, and call people to it.

Therefore, the Prophet (pbuh) began to proclaim secretly Allah's Grace to him and His servants through prophethood, to anyone of his people whom he could trust.

The First to Embrace Islam

The first male to believe in the Messenger of Allah (pbuh), offer prayers with him, and to verify in his divine message was `Alî ibn Abî Tâlib, who was then ten years old. It was Allah's favor and grace on `Alî that the Quraysh was exposed to a severe crisis. Seeing that Abû Ṯâlib had many children, the Prophet (pbuh) told his uncle, Al-`Abbas, who was one of the richest of Banû Hâshim, "O `Abbas, your brother Abû Ṯâlib has many children and as you see crisis prevails, so let us go together and (offer to) alleviate the burden of his children so each of us takes one of his sons." Al-`Abbas agreed. They went to Abû Ṯâlib telling him that they wanted to lessen the responsibility of his children until the end of the crisis. Abû Ṯâlib said, "Do what you like so long as you leave me `Aqîl." So the Prophet took `Alî and Al-`Abbas took Ja`far. `Alî remained with the Messenger (pbuh) until Allah sent him forth as a Prophet. `Alî followed him, believed him, and verified his truth.

Some scholars mentioned that when the time of prayers came the Prophet (pbuh) used to go out to the mountain passes of Makkah accompanied by `Alî, who went disguised from his father, uncles, and the rest of his people. There they used to offer prayer until nightfall. This continued until one day Abû Ṯâlib came upon them while they were offering prayer, and said to the Prophet (pbuh), "O my brother's son, what is this religion which I see you following?" He answered, "O uncle, this is the

religion of Allah, His angels, and His Messengers, and the religion of our father Ibrâhîm. Allah has sent me as a Messenger to (His) servants, and you, my uncle, most deserve that I should advise you and call you to guidance, and you are the most worthy to respond to me and help me." His uncle replied, "I cannot forsake the religion of my ancestors which they followed, but by Allah you shall never meet with anything to afflict you so long as I live."

Afterwards, Zayd ibn Hârithah ibn Shurahbîl ibn Ka`b ibn `Abdel-`Uzzã became a Muslim. Hakîm ibn Hizâm ibn Khowaylid came from Syria with slaves among which was Zayd ibn Hârithah. His paternal aunt, Khadîjah who was then wife of the Prophet (pbuh) visited him. He asked her to choose any the slaves, so she chose Zayd. When the Prophet (pbuh) saw him, he asked her to dedicate Zayd to him. She did so and he freed him and then adopted him. That was before the revelation. Then Abû Bakr ibn Abî Quhâfah whose name was `Atîq embraced Islam. Abû Quhâfah's name was `Uthmân. When he became a Muslim, he declared his Islam openly and called others to Allah and to His Messenger. He was a sociable, easy and well-liked man among his people. He knew more about the good and bad of Quraysh than anyone else. He was a merchant of high morals and kindness. His people used to go to him seeking his advice in many matters because of his wide knowledge, his experience in commerce, and his sociable nature. He began to call to Allah and to Islam, all whoever he had confidence in, of those who used to come to him and sit with him.

Those who accepted Islam through Abû Bakr were: `Uthmân ibn `Affân, Az-Zubayr ibnul-`Awwãm, `Abdur-Rahmân ibn `Awf, Sa`d ibn Abî Waqqâs, and Talhah ibn `Ubaydillâh. These were the first eight who embraced Islam, offered prayer, and verified its truth.

After them came:

Abû `Ubaydah ibnul-Jarrâh, Abû Salamah ibn `Abdel-Asad, Al-Arqam ibn Abel-Arqam[1], `Uthmân ibn Maz`ûn and his two brothers, Qudâmah and `Abdullâh, `Ubayda ibnul-Hârith, Sa`îd ibn Zayd ibn `Amr and his wife

1. In his house, which was on the hill of Safa, the Prophet (pbuh) used to go secretly to call people to Islam, until the number of Muslims had become forty with the Islam of `Umar. Only then did he preach publicly.

Fâṯimah, sister of `Umar ibnul-Khaṯṯâb, Asmâ', the daughter of Abû Bakr, `Â'ishah, the daughter of Abû Bakr, who was then still young. Khabbâb ibnul-Araṯṯ, `Umayr ibn Abî Waqqâṣ, `Abdullâh ibn Mas`ûd, Mas`ûd ibnul-Qâri', Saliṯ ibn `Amr, `Ayyâsh ibn Abî Rabî`ah and his wife Asmâ', the daughter of Salâmah, Khunays ibn Ḫudhâfah, `Âmir ibn Rabî`ah, `Abdullâh ibn Jaḫsh and his brother Abû Ahmad, Ja`far ibn Abî Ṯâlib and his wife Asmâ', the daughter of `Umays, Ḫâṯib ibnul-Ḫârith and his wife Fâtimah, the daughter of Al-Mujallal and his brother Ḫaṯṯâb and his wife Fukayhah, the daughter of Yasâr, Mu`ammar ibnul-Ḫârith, As-Sâ'ib ibn `Uthmân ibn Maẕ`ûn, Al-Muṯṯalib ibn Azhar and his wife Ramlah, the daughter of Ibn Abî `Awf, An-Naḫḫâm, and his name is Nu`aym ibn `Abdillâh, `Âmir ibn Fuhayra, Khâlid ibn Sa`îd ibnul-`Âṣ and his wife Amînah, the daughter of Khalaf, Ḫâtib ibn `Amr, Abû Hudhayfah ibn `Utbah ibn Rabî`ah, Wâqid ibn `Abdillâh, Khâlid, `Âmir, `Âqil, and Iyâs, the sons of Al-Bakîr ibn `Abd Yâlîl, `Ammâr ibn Yâsir, and Ṣuhayb ibn Sinân ar-Rûmî[1].

The Prophet's Public Preaching and the Reaction to it

People embraced Islam in large groups of both men and women until talk about Islam prevailed in Makkah. Then Allah commanded His Messenger to publicize what he had received and to call people to Allah's commands. After three years of secret preaching, Allah commanded him to declare the religion. Allah the Almighty says,

> ﴿*Therefore proclaim openly (Allah's Message, Islamic Monotheism) that which you are commanded, and turn away from Al-Mushrikûn (polytheists, idolaters, and disbelievers, etc. - see V.2: 105).*﴾

(Al-Ḫijr: 94)

1 Ṣuhayb is an Arab, but he was taken as a captive by the Romans, so he was brought up with them. A man from Kalb bought him and sold him in Makkah. `Abdullâh ibn Jads`ân bought him and then released him.

And again,

> ﴾ *And warn your tribe (O Muhammad) of near kindred. And be kind and humble to the believers who follow you. Then if they disobey you, say, 'I am innocent of what you do.'* ﴿.
>
> (Ash-Shu`arâ': 214-216)

When the Prophet's Companions wanted to offer prayers, they used to go to the mountain passes of Makkah so as to conceal their prayers from their people. One day while Sa`d ibn Abî Waqqâs was offering prayer among a group of the Prophet's (pbuh) Companions in the mountain passes, a band of the polytheists came upon them, rudely interrupting them, mocking at them for their prayers until it came to blows. Sa`d smote a polytheist with a jawbone of a camel and hurt him. This was the first bloodshed in Islam.

When the Prophet (pbuh) explicitly professed Islam as Allah had commanded him, his people did not forsake or turn against him until he criticized their gods and idols. When he did, they gathered in denial, considering him an enemy, all except a despised minority whom Allah the Almighty had protected by Islam. The Prophet's uncle, Abû Ṯâlib was kind to him and supported him.

When the Quraysh discovered that he would not give up, yet he withdrew from them and scorned their idols, as well as the fact that his uncle supported him and would not let them reach him, some of their nobles went to Abû Ṯâlib and said, "O Abû Ṯâlib, your nephew has insulted our gods, scorned our religion, demeaned our life style and accused our ancestors of misguidance; either you must stop him or you must let us get him, for you yourself are in the same position as we are in opposition to him and we will rid you of him." He gave them a polite reply and a soft answer so they left him.

The Prophet (pbuh) continued on his way, preaching Allah's religion and calling men hitherto. As a result, his relations with the Quraysh were getting worse and men withdrew in hostility. They were preoccupied with his affair, stirring up one another against him. Then they spoke to Abû Ṯâlib for a second time and said, "O Abû Ṯâlib, you have a high and noble position among us, and we have requested you to cease your nephew's acts but you

have not done so. By Allah, we cannot bear that our forefathers be reviled, our customs mocked, and our gods insulted. Until you rid us of him we will fight both of you until one side perishes".

Abu Ţâlib sent for the Prophet (pbuh) and said, "O nephew, your people have said so and so. Spare me and yourself. Do not make me endure more than I can". The Prophet (pbuh) thought that his uncle had changed his mind and would abandon him, and had become short of supporting him. He answered, "O my uncle, by Allah, if they put the sun in my right hand and the moon in my left on condition that I abandon this matter (i.e. Islam), until Allah has made it triumphant, or I perish therein, I would not abandon it." Then the Prophet (pbuh) wept and stood up. As he turned away his uncle called him and said, "Come back, my nephew," and when he came back, he said, "Go and say whatever you like, for by Allah I will never give you up".

When the Quraysh perceived that Abû Ţâlib had refused to give the Prophet (pbuh) to them, and that he was determined to part company with them, they went to him with 'Imârah ibnul-Walîd and said, "O Abû Ţâlib, this is 'Imârah, the mightiest and most handsome young man among the Quraysh, so take him and you will have the benefit of his intelligence and support; adopt him as a son and give us your nephew, who has gone against your religion and the religion of your ancestors, disjoined the unity of your people, ridiculed our life style, so that we may kill him. This will be man for man." He replied, "By Allah, this is an evil bargain, would you give me your son to feed him for you, and I give you my son in return to kill him? By Allah, this shall never be." Al-Muţ'im ibn 'Adiyy said, "Your people have been fair with you, taking pains to abstain from what you dislike. I see that you do not want to accept anything from them." Abû Ţâlib said, "By Allah, they have not treated me with justice, you have approved of betraying me and helping the people against me, so do whatever you like." So conditions deteriorated, the fighting became fiery and people were split up, and clearly displayed their enmity to their opponents.

Then the Quraysh incited people against the Companions of the Prophet (pbuh) who had become Muslims. Every tribe fell upon the Muslims among them, beating them and enticing them from their religion. Allah protected His Messenger from them through his uncle who, when he saw what the

Quraysh were doing to Banû Hâshim and Banû Al-Muttalib, he invited them to stand with him in protecting the Prophet (pbuh). They agreed to do so, except Abû Lahab, the accursed enemy of Allah.

The Words of Al-Walîd ibnul-Mughîrah about the Qur'an

When the season of pilgrimage was due, a number of the Quraysh went to Al-Walîd ibnul-Mughîrah, who was a man of some standing among them. He addressed them saying: "O Quraysh, here is the season of pilgrimage and deputations of the Arabs will come to you and they will have heard about this fellow of yours, so agree upon a unanimous resolution that could enjoy the approval of them all without dispute, so that none will belie the other." They replied, "Give us your opinion about him." He said, "No you talk and I will listen." They said, "He is a soothsayer". He said, "By Allah, he is not that, for he has not the murmuring and rhyming of soothsayer's speech." "Then he is possessed by Jinn." They said. "No, he is not that." He said. "We have seen possessed ones, and no insinuations peculiar to that state of mind were detected." "Then he is a poet," They said. "No he is not a poet, for we know poetry in all its forms and metres." "Then he is practicing witchcraft." They said. "No, we have seen sorcerers and their witchcraft and he has never been involved in the practice of blowing on the knots." He said. "Then what are we to say, O Abû `Abd Shams?" They asked. "By Allah, his words are sweet, well based, and fruitful, and all what you are repeating about him is established to be false. Yet, the most proper thing you can say about him is that he is a magician who has brought magic words with which he separates between brothers, spouses, and families." He said. At this point they left him, and began to sit on the roads which men take when they come to the fair. They warned everyone who passed by them about Muhammad's deeds. Then Allah the Almighty revealed concerning Al- Walîd,

﴾ Leave Me Alone (to deal) with whom I created Alone (without any means, i.e. Al-Walîd ibnul-Mughîrah)! And then granted him resources in abundance. And children to be by his side! And made life smooth and

comfortable for him! After all that he desires that I should give more; Nay! Verily, he has been stubborn and opposing Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.).﴿

(Al-Muddaththir: 11-16)

So these men began to spread this report about the Prophet (pbuh) to whoever they met so that the Arabs left that fair knowing about the Prophet (pbuh), and his reputation was then spread throughout the whole of Arabia.

How the Prophet (pbuh) was Treated by his People

When the Quraysh became disturbed by the troubles triggering enmity between them and the Prophet (pbuh) and the Muslims, they incited against him foolish men who called him a liar, hurt him, and accused him of being a poet, sorcerer, a diviner, and of being possessed. However, the Prophet (pbuh) continued to proclaim what Allah had ordained him to profess, concealing nothing, and exciting their dislike by condemning their religion, withdrawing from their idols, and abandoning them for their disbelief.

`Abdullâh ibn `Amr ibnul-`Âṣ reported, "I was with them one day when the notables had gathered in the *Ḥijr* and the Messenger of Allah (pbuh) was mentioned. They said that they had never known anything like the difficulty they had endured from this fellow; he had ridiculed their way of life, and cursed the idols they had taken as gods. They also said that what they had borne was exceeded all bearing. While they were thus discussing him, the Prophet (pbuh) approached them and kissed the Black Stone, then he passed by them as he circumambulated the Ka`bah. As he passed they harassed him with words. I observed this on the face of the Messenger of Allah (pbuh). He went on and as he passed by them the second time they repeated the same thing. Again I observed this on the face of the Messenger of Allah (pbuh). Then he passed the third time, and they did the same. He stopped and said, *"Will you listen to me, O Quraysh? By Him in Whose hand is my soul, I have brought you slaughter* (i.e. destruction, if you do not believe)." This word so thrilled the people that all of them stood silent and still; even

those who had hitherto been most violent, spoke to him in the kindest way possible saying, "Go, O Abul-Qâsim, for by Allah you have never been ignorant." The Prophet (pbuh) went away, and in the morning they gathered in the *Hijr*. I was there too, and they reminded each other of what had taken place between them and the Prophet (pbuh) and how they left him alone when he displayed something unpleasant. While they were there talking, the Prophet (pbuh) showed up, and they leaped upon him as one man and encircled him, saying, "Are you the one who says so-and-so against our gods and our religion?" The Prophet (pbuh) said, *"Yes, I am the one who says that."* I saw one of them seizing his clothes. Then Abû Bakr interposed himself weeping and saying: "Would you kill a man for saying Allah is his Lord?" Then they left him. That is the worst thing that I ever saw the Quraysh doing to him."

Hamzah Accepts Islam

A man of Aslam, who had a good memory, told me that Abû Jahl passed by the Prophet (pbuh) at As-Safâ, and injured him, maliciously offending his religion and trying to ridicule his cause. The Prophet (pbuh) did not speak to him. During this, a *mawlâh* of 'Abdullâh ibn Jud'an was in her house listening to what was going on. Then he left him and went to an assembly of the Quraysh at the Ka'bah and sat there. After a little while, Hamzah ibn 'Abdel-Muttilib approached, with his bow hanging on his shoulder back from the hunt, for he was fond of hunting and used to go out shooting. Whenever he returned from a chase he used to salute every assembly of the Quraysh he met and stop to speak with them. He was the dearest and strongest man of the Quraysh. (At that time the Prophet (pbuh) had gone home.) Hamzah passed by this *mawlâh*, who asked him, "O Abû 'Imârah, have you not heard of what Abul-Hakam[1] ibn Hishâm has just done a short while ago to your nephew, Muhammad? He had found him sitting there, so he injured and insulted him, and treated him badly, whereas Muhammad did not utter a word." Hamzah was enraged, for Allah wanted

1 Abul-Hakam is another epithet to Abû Jahl. His name is 'Amr ibnul-Mughîrah ibn 'Abdullâh ibn Makhzûm

to honor him, so he went out at a run and did not stop to greet anyone, intending to quarrel with Abû Jahl when he met him. When he entered the mosque he saw him sitting among the people, and went up to him until he stood beside him, then he drew up his bow and hit him a violent blow with it, saying, "Do you hurt him while I follow his religion, and say what he says? Strike me back if you can!" Some of Banû Makhzûm got up to help Abû Jahl, but the latter said, "Let Abû `Imârah alone for, by Allah, I injured his nephew deeply." Hamzah's Islam was complete, and he followed the Prophet's (pbuh) teachings. When he embraced Islam, the Quraysh recognized that the Prophet (pbuh) had become stronger, and that Hamzah would protect him, and so they gave up some of their harassment against him.

The Words of `Utbah ibn Rabî`ah about the Prophet (pbuh)

`Utbah ibn Rabî`ah, who was a master, said one day while he was sitting among the Quraysh assembly and the Prophet (pbuh) was sitting in the mosque alone, "Why should I not go to Muhammad and make some proposals to him which if he approves some, we will give him whatever he wants, and he will leave us in peace?" That was after Hamzah had embraced Islam and after the number of the Prophet's (pbuh) followers had increased. They accepted. `Utbah sat by the Prophet (pbuh) and said, "O my nephew, you are one of us as you know, of the noblest of the clan and hold a worthy status in genealogy. You have brought your people an immense matter, dividing their unity thereby and ridiculing their way of life, and declared that their ancestors were disbelievers, so listen to me and I will make some suggestions, and maybe you will be able to agree with some of them." The Prophet (pbuh) said, *"Say (them), O Abul-Walîd, I am listening."* He went on, "If it is money that you want, we will gather for you of our properties so that you may be the wealthiest of us; if you want honor, we will make you our head so that no one can determine anything without you; if you want sovereignty, we will make you king, and if this jinni which you see, is such that you cannot get rid of him, we will find a physician for you, and drain our funds in getting you recovered, for a familiar spirit may get possession

of a man until he can be cured of it." The Prophet listened patiently, and then said, *"Have you finished, O Abul-Walīd?"* He replied in the affirmative, so the Prophet (pbuh) said, *"Now listen to me."* He said, "OK." The Prophet (pbuh) said, (reciting from the Qur'an), In the Name of Allah, the Most Beneficent, the Most Merciful,

> ﴾*Hā-Mīm.*[1] *A revelation from Allah, the Most Beneficent, the Most Merciful. A Book whereof the Verses are explained in detail; a Qur'an in Arabic for people who know. Giving glad tidings [of Paradise to the one who believes in the Oneness of Allah) and fears Allah much (abstains from all kinds of sins and evil deeds) and loves Allah much (performing all kinds of good deeds which He has ordained)], and warning (of punishment in the Hell Fire to the one who disbelieves in the Oneness of Allah), but most of them turn away, so they listen not. And they say: 'Our hearts are under coverings (screened) from that to which you invite us...*﴿

(Fussilat: 1-5)

And the Prophet (pbuh) continued to recite it (i.e. *Sūrat Fussilat*) to him. When 'Utbah heard this, he listened carefully, putting his hands behind his back and leaning on them as he listened. Then the Prophet (pbuh) ended at a verse of prostration in the *Sūrah*[2] and prostrated himself, and said, *"You have heard what you have heard, O Abul-Walīd, and it is up to you."* When 'Utbah went back to his companions they observed that the expression on his face had completely changed, and they asked him what had happened. He said, "I have heard words such as I have never heard before, which by Allah were neither poetry, magic, nor soothsaying. O Quraysh, take my advice and do as I do, leave this man utterly, for by Allah, the words which I have heard from him will become of great reputation. If the Arabs kill him, you will have then got what you want, and if he gets the better of the Arabs, his sovereignty will be yours, his power be yours, and you will be the happiest through him." They said, "By Allah he has bewitched you with his tongue." He replied, " You have my opinion, so do what you see fit."

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1. These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings.
2. This is the verse that reads, ﴾*And from among His Signs are the night and the day, and the sun and the moon. Prostrate not to the sun nor to the moon, but prostrate to Allah Who created them, if you (really) worship Him.*﴿ (Fussilat: 37)

Negotiations between the Prophet (pbuh) and the Chiefs of the Quraysh

Islam kept on spreading in Makkah among men and women of the tribes of the Quraysh, although they continued to imprison and seduce as many of the Muslims as they could. The leading men of every clan of the Quraysh - 'Utbah ibn Rabî'ah, Shaybân his brother, and Abû Sufyân ibn Harb, and An-Nadr ibnul-Hârith, Abul-Bakhtarî ibn Hishâm, Al-Aswad ibnul-Muttalib, Zam'ah ibnul-Aswad, Al-Walîd ibnul-Mughîrah, Abû Jahl ibn Hishâm, 'Abdullâh ibn Abî Umayyah, and Al-'Âsî ibn Wâ'il, Nubayh and Munabbah, the two sons of Hajjâj, and Umayyah ibn Khalaf - all gathered together after sunset outside the Ka'bah. They decided to send for Muhammad to negotiate with him so that they would not be held to blame on his account in the future.

When they sent for him, the Prophet (pbuh) came quickly thinking that what he had said earlier to them had made an effect. He was keen for their welfare, and their corrupt way of life upset him. When he sat down with them, they made it clear to him that they had called him to talk together, "For by Allah none of the Arabs had ever insulted his people as you have done", and they restated the accusations which have been mentioned before. "If it is wealth that you want, we will make you the wealthiest of us all; if it is honor, we will make you our chief; if it is kingship, we will make you a king; if it is a jinn which has taken possession of you, then we will spend our money to find the medicine to cure you." The Prophet (pbuh) replied,

> *"Nothing of what you say is true. What I have brought is not to seek your property, nor honor among you, nor being your king, but Allah has sent me as a Messenger, revealed a Book to me, commanded me to bear good tidings to you and to warn you. I have informed you the messages of my Lord, and given you good advice. If you accept that which I have brought you, then you will have a portion in this world and the Hereafter; and if you reject it, I can only be patient until Allah judges between me and you."*

"Well, Muhammad," they said, "if you do not accept any of our offers, you know that no people have shortage of land and water, and live a tougher life than we do, so ask your Lord, Who has sent you, to move for us these mountains which enclose us, and to flatten out our country for us, and to make rivers flow in it like those of Syria and Iraq, and to resurrect for us our ancestors, and let there be among those that are resurrected for us Qusayy ibn Kilâb, for he was a true Sheikh, so that we may ask them whether what you say is true or false. If they say you are speaking the truth, and you do what we have asked you, we will believe in you, and we will know what your status with Allah is, and that He has actually sent you as a Messenger as you say." He replied,

"I have not been sent to you with such things. I have only brought you what Allah has sent me with, and I have proclaimed it so if you accept it, then you will have a portion in this world and the Hereafter; and if you reject it, I can only be patient until Allah the Almighty judges between me and you."

They said that if he would not do that for them, let him do something for himself. "Ask your Lord to send an angel with you to confirm what you say and to refute us; ask Him to make for you gardens and castles, and treasures of gold and silver to fulfill your wants, because you go to the markets as we do and earn your livelihood as we do, so that we may know your merit and position with Allah, if you are a Messenger as you allege."

"I will not do that," said the Messenger of Allah; "I am not the one to ask his Lord for such things, for I was not sent to do so, but Allah has sent me as a bearer of good tidings and a warner. So if you accept what I have brought you, then you will have a portion in this world and the Hereafter; and if you reject it, I can only be patient until Allah the Almighty judges between me and you."

They said, "Then cause the heaven to fall upon us in pieces, as you have asserted that your Lord can do so." The Prophet (pbuh) said, *"This is up to Allah; if He wants to do it with you, He will do it."* They said, "O Muhammad, did your Lord not know that we would sit with you, and ask you these questions, so that He might come to you and teach you how to argue with us, and inform you of what He would do to us, if we would not accept your

message? We knew that you are taught by a fellow in Al-Yamâmah, called Ar-Rahmân[1], and by Allah we will never believe in Ar-Rahmân. Now we have made all excuses to you O Muhammad. By Allah, we would not leave you treating us as you do, until either we destroy you or you destroy us." Some of them said, "We worship the angels as they are the daughters of Allah." Others said, "We will not believe in you until you bring Allah and the angels before (us) face to face."

When they said this, the Prophet (pbuh) got up and left them. 'Abdullâh ibn Abî Umayyah ibnul-Mughîrah[2], the son of his paternal aunt, went with him and said, "O Muhammad, your people have made you certain propositions, which you have refused; then they asked for themselves things to know if your status with Allah is as you say, so that they might believe in you and follow you, and you did nothing. Afterwards they asked you to have something for yourself, by which they might know your superiority over them and your standing with Allah; and you did nothing. By Allah, I will never believe in you until you get a ladder to the heaven, and mount it until you reach it, while I am looking at you, and then you come down with four angels to testify that you are speaking the truth, and by Allah, even if you did that I do not think I should believe you." Then he went away, and the Prophet (pbuh) went to his family, sad and depressed, since his hope that they would have accepted his teachings was in vain, and because they had distanced themselves from him.

An Act of Abû Jahl

When the Prophet (pbuh) had gone, Abû Jahl spoke, making the usual charges against him, and saying, "I swear by Allah that I will wait for him tomorrow with a stone which I can hardly carry. When he prostrates himself in prayer I will crack his head with it. Betray me or defend me, let Banû 'Abd Manâf do whatever they please after that." They said that they would never betray him on any account, and he could go ahead with his aim. In the

1. Musaylamah ibn Habib al-Hanafi, known as Musaylamah the Liar. He called himself Ar-Rahmân (meaning "the All-Merciful") in the pre-Islamic period.

2. This 'Abdullâh embraced Islam before the Conquest of Makkah.

morning, Abû Jahl took a stone and sat in waiting for the Messenger of Allah (pbuh), who while in Makkah used to face Syria in prayer. When he come to offer prayer, he used to stand between the Yemeni corner and the black stone, putting the Ka'bah between himself and Syria. The Prophet (pbuh) rose to offer prayer while the Quraysh sat in their assembly, waiting for what Abû Jahl was going to do. When the Prophet (pbuh) prostrated himself, Abû Jahl carried the stone and approached him, until he got close to him and then he turned back, pale with terror, and his hand had shriveled upon the stone, so he threw it from his hand. When the Quraysh asked him what had happened, he replied, "When I got close to him a camel stallion got in between us. By Allah, I have never seen anything like the head, neck, shoulders, and teeth of that stallion, and he looked as if he would eat me."

The Story of An-Nadr ibnul-Hârith

When Abû Jahl told them what had happened, An-Nadr ibnul-Hârith got up and said, "O Quraysh, you are in a situation which you cannot deal with. Muhammad was a young man, most liked among you, most truthful in speech, and most trustworthy, until, when he grew up, and brought you his message, you said he was a sorcerer, but by Allah he is not, for we know the sorcerers and their spitting and their knots, then you said, a diviner, but by Allah he is not, for we have seen the behavior of such people and we have heard their rhymes. And you said that he is a poet, but by Allah he is not a poet, for we have heard all kinds of poetry. You also said he is possessed or insane, but by Allah he is not, for we have seen the possessed by jinn, and he shows no signs of their gasping, whispering, or hallucinations. O Quraysh, look to your affairs, for by Allah, it is a serious matter that has befallen you." An-Nadr ibnul-Hârith was then one of the devils of Quraysh, and he used to harm the Prophet (pbuh) and show him animosity. He had been to Al-Hîrah and learnt there the stories of the kings of Persia, and the tales of Rustam and Isfandiyâr. When the Prophet (pbuh) held a meeting in which he mentioned Allah, and cautioned his people of what had happened to bygone nations as a result of Allah's wrath, An-Nadr sat down when he departed, saying, "I can tell a better story than his. Come to me." Then he began to tell them about the kings of Persia, Rustam and Isfandiyâr, and he

would then say, "In what way is Muhammad a better story-teller than I am? Ibn `Abbâs said that eight verses were sent down concerning him: Allah's the Almighty saying,

> *﴾ When Our Verses (of the Qur'ân) are recited to him, he says, 'Tales of the men of old!' ﴿*

(Al-Qalam: 15)

and all such tales mentioned concerning him in the Qur'an.

The Polytheists' Animosity towards the Oppressed Muslims

The Quraysh displayed their animosity to all those who followed the Prophet (pbuh); every clan attacked their Muslims, imprisoning and torturing them by hunger and thirst, and exposing them to the burning heat of Makkah, so as to draw them away from their religion. Some surrendered under pressure of persecution, and others endured, being protected by Allah.

Bilal, who was later freed by Abû Bakr, at that time belonged to one of Banû Jumah, and he was born as a slave among them. He was a faithful Muslim and pure of heart. His father's name was Rabâh and his mother was called Hamâmah. Umayyah ibn Khalaf used to lay him on his back in the open valley at the hottest time of day and put a great rock on his chest; then he would say to him, "By Allah, you will remain like this until you die or deny Muhammad and worship Al-Lât and Al-`Uzzâ." Bilâl used to say, enduring this hardship, "One, One!"

Waraqah ibn Naufal passed by him while he was being tortured and saying, 'One, One!' and he said, 'One, one by Allah, O Bilâl!'. Then he went to Umayyah and those of Banû Jumah who were had thus maltreated him, and said, "I swear by Allah that if you kill him in this way I will take his (tomb) as a place of blessing." One day Abû Bakr passed by while they were torturing him. He said to Umayyah, "Have you no fear of Allah of how you treat this poor fellow like this? Until when will you do this?" He replied, "You are the one who spoiled him, so save him from his difficulty that you see." "I will," said Abû Bakr. "I have got a black slave, tougher and

stronger than he is, who is a pagan. I will exchange him for Bilâl." The deal was carried out, and Abû Bakr took him and emancipated him.

Bilâl was the seventh slave to be freed by Abû Bakr before he emigrated to Madînah. The other six Muslim slaves were: `Âmir ibn Fuhayrah, Umm `Ubays and Zinnîrah, who lost her sight when he emancipated her and the Quraysh said, "Al-Lât and Al-`Uzzâ have taken away her sight" but she said, "By the House of Allah, you lie. Al-Lât and Al-`Uzzâ neither harm nor profit," so Allah gave her sight back.

He also freed An-Nahdiyyah and her daughter who were mistreated by their mistress, a woman of Banû `Abdud-Dâr. He passed by them when she had sent them with some flour of hers, and she was saying, "By Allah, I will never release you." Abû Bakr, said, "Withdraw your oath." She said, "Withdraw it? You spoiled them, so you emancipate them." They agreed upon the price, and he said, "I take them and they are free. Give her flour back to her." They said, "Ought we not to finish the grinding and then take it back to her?" He said, "It is up to you."

He passed by a she-slave of Banû Mu'ammal, who was Muslim. `Umar ibnul-Khattâb, then a polytheist, was torturing her to make her give up Islam. He beat her until he was bored and said, "I have only ceased beating you because of boredom." She said, "May Allah treat you the same." Abû Bakr bought her and set her free. Abû Quhâfah, Abû Bakr's father, said to him, "My son, I see that you are freeing weak slaves. If you want to manumit, do it with powerful men who could defend you and protect you?" He said, "I am doing this for Allah's sake."

Banû Makhzûm used to take `Ammâr ibn Yâsir out along with his father and mother, who had all embraced Islam, in the heat of day and make them lie on the burning sand of Makkah. The Prophet (pbuh) passed them by and said, *"Be patient, O family of Yâsir! Your meeting-place will be in Paradise."* They killed his mother for she refused to give up Islam.

It was the vile Abû Jahl who incited the people of Makkah against Muslims. Whenever he heard of a new convert, if he was a man of noble position having relations to defend him, he reproached him and scoffed at him, saying, "You have abandoned the religion of your father who was better than you. We will declare you a dullard and falsify your opinion, and

corrupt your reputation." If he was a merchant he would say, "We will recede your commerce and bankrupt you." If he was a weak person, he would beat him and stir up people against him. Sa`îd ibn Jubayr said, "I asked `Abdullâh ibn `Abbâs, 'Were the polytheists maltreating the Prophet's (pbuh) Companions to the extent that apostasy was excusable?' 'Yes, by Allah,' he said. 'They used to beat each of them, depriving him of food and drink to the extent that he could hardly sit upright because of the adversity afflicting him, so that he may say what they asked him to say. They would say to him, 'Al-Lât and Al-`Uzzâ your gods not Allah?' He would say, 'Yes.' And a beetle might pass by them and they would say to him, 'This beetle is your god not Allah?" He would say, 'Yes', in order to get rid of the tortures being inflicted upon him.' "

The First Migration to Abyssinia

When the Prophet (pbuh) saw that he could not protect his Companions from exposure to persecution and that he was spared of it because of his rank with Allah and his uncle Abû Tâlib, he said to them, *"You may go to Abyssinia, for the king there is fair and will not cause injustice to anyone and it is a friendly country, (so you may stay there) until Allah will relieve you from your affliction."* Thereupon his Companions went to Abyssinia, being afraid of seduction and fleeing to Allah with their religion. This was the first migration in Islam.

The first Muslims to go were: `Uthmân ibn `Affân with his wife Ruqayyah, the daughter of the Prophet (pbuh); Abû Hudhayfaf ibn `Utbah with his wife Sahlah, the daughter of Suhayl; Az-Zubayr ibnul-`Awwâm; Mus`ab ibn `Umayr; `Abdur-Rahmân ibn `Awf; Abû Salamah ibn `Abdel-Asad with his wife Umm Salamah, the daughter of Abû Umayyah; `Uthmân ibn Maz`ûn; `Âmir ibn Rabî`ah with his wife Layla, the daughter of Abû Hathmah; Abû Sabrah ibn Abî Ruhm; and Suhayl ibn Baydâ'. Afterwards, Ja`far ibn Abî Tâlib went, and Muslims followed one after the other until they assembled in Abyssinia. Some took their families and others went alone. Eighty-three migrants was the total number who went to Abyssinia, apart from little children whom they took or who were born to them there.

The Quraysh Send their Delegates to Abyssinia to Extradite the Migrants

When the Quraysh saw that the Prophet's (pbuh) Companions had found a secure haven in Abyssinia, they dispatched two staunch men to the Negus to demand their extradition, so that they could seduce them from their religion and take them out of their peaceful dwelling. They sent 'Amr ibnul-'Âṣ and 'Abdullâh ibn Abî Rabî'ah, before they had embraced Islam. They took with them valuable presents to the king and his patricians, and they could win some of the courtiers over to their side.

Umm Salamah, the daughter of Abû Umayyah reported, "When we reached Abyssinia the Negus gave us a kind refuge. We safely practiced our religion, and we worshipped Allah, without harm or insult. When the Quraysh knew, they decided to send two staunch men to the Negus and to give him selective and luxurious presents from Makkah. Leatherwork was especially attractive there, so they collected many skins so that they were able to give to all his patricians. They sent 'Abdullâh and 'Amr commanding them to give each patrician his gift before speaking to the Negus about the migrants. Then they would give their presents to the Negus and ask him to make the migrants return before he spoke to them. Thus, they said to each of the patricians, 'Some foolish persons from our people have taken asylum in the king's country. They have abandoned the religion of their people and have not accepted yours, but have brought in an innovated religion which neither we nor you know anything about. Our nobles have sent us to the king to help us to have them back, so when we talk to him about them, suggest to him to give them up to us without speaking to them, for their own people have the sharpest insight and know best about their faults.' The patricians agreed to do so.

They delivered the presents to the Negus and when he had accepted them, they said to him the same words which they had already said to the patricians about the Muslims. Nothing was more undesirable to 'Abdullâh and 'Amr than that the Negus should hear what the Muslims would say. The patricians said that the men had spoken the truth, and their own people were the best to know the truth of the migrants. They advised him to return them

to their own people. The Negus became angry and said, 'No, By Allah I will not relinquish them. No people who have sought my asylum, dwelled in my country, and selected me rather than others, shall be betrayed, until I call them and ask them about what these two men claim. If they are as they say, I will send them back to their own people; but if what they say is wrong, I will defend them and they will receive suitable hospitality while under my guardianship.'

Then he summoned the Prophet's Companions, and when his messenger came they gathered, saying one to another, 'What will you tell the man when you meet him?' They said, 'We shall say what we know and what our Prophet (pbuh) ordered us. Let it be as it goes.' When they went to the king they found that he had called his bishops with their sacred books all displayed around him. He asked them what their religion was for which they had abandoned their people, without embracing in his religion or any other. Ja'far ibn Abî Ṯâlib stood up and said,

'O king! We were plunged in the depths of ignorance, and we were idolaters. We used to eat corpses, to commit abominations, to severe blood ties, to neglect our duties of hospitality and neighborliness, and to use only the law of the strong. That was our life until Allah raised among us a man, whose lineage, truthfulness, honesty, and purity we knew. He called us to the Oneness of Allah, and taught us not to associate anything with Him. He forbade us the worship of idols, and enjoined us to speak the truth, to be faithful to our trusts, to be merciful and to regard the rights of the neighbors as well as kith and kin, and to refrain from crimes and bloodshed. He prohibited us from committing abominations, speaking lies, devouring the property of orphans, and vilifying chaste women. He commanded us to offer prayers, to render alms, and to observe fasts. We have believed in him, have accepted his teachings, and have followed him. We have allowed what He has allowed, and have prohibited what he has prohibited. For this reason, our people attacked us, and persecuted us in order to force us to abandon the worship of Allah and return to the worship of idols and to regard as lawful the evil deeds we once committed. When they had tortured and encircled our lives, until finding no safety among them, we have come to your country, and hope you will protect us from oppression while we are with you, O king.'

The Negus asked if they had with them anything of Allah's revelation. When Ja`far said that he had, the Negus asked him to recite it to him, so he recited the opening verses of *Sûrat Maryam*. Thereupon, by Allah, the Negus, along with the bishops, wept to the extent that the king's tears wet his beard and those of the bishops wet their scrolls. Here, the Negus exclaimed, 'It seems as if these words and those which were revealed to `Îsâ are the rays of the light which have radiated from the same source. Turning to the two envoys of the Quraysh, he said, 'Go! By Allah, I cannot give you back these refugees and they shall not be betrayed.'

When the two had gone, `Amr said, 'Tomorrow I will tell him something that will uproot them all.' `Abdullâh, who cared more about us (Muslims), said, 'Do not do it, for they are still our kindred though they oppose us.' He said, 'By Allah, I will tell him that they claim that Jesus, the son of Maryam, is a slave.' The next day, he told him that they said an evil thing about Jesus, the son of Maryam, and that he should summon them to ask about it. He did so. Nothing of the kind had happened to them before, and the people gathered together asking one another what they should say about `Îsâ when they were to be asked. They decided that they would say what Allah had said and what the Prophet (pbuh) had brought. So when they went into the king and the question was raised to them, Ja`far answered, "We say about him that which our Prophet (pbuh) has brought, saying, he is the servant of Allah, His Prophet, His Spirit, and His Word, which He breathed into Maryam the Virgin." The Negus took a stick from the ground and said, "By Allah, Jesus, the son of Maryam, does not exceed what you have said by the length of this stick." His bishops round him got angry when he said this, and said, 'Even though they gnaw, by Allah! Go, for you are safe in my country. Whoever insults you will be punished. Whoever insults you will be punished. Not even for a mountain of gold will I allow that any man of you should be hurt'. He returned the presents to them and so they left his presence, downcast, taking away their rejected presents, while we lived unmolested in the best security.

While we were living thus, a revolt arose to overthrow him, and I never knew grief as we did at that, fearing that the rebellion would remove the Negus, and that a new ruler would come who did not know our case like the Negus. He went out against him, at the banks of the Nile. Az-Zubayr

ibnul-`Awwâm volunteered, when the Prophet's (pbuh) Companions were looking for someone to go to the battle and bring back news. He was the youngest man we had. We ballooned a water skin and put it under his breast, as he swam across until he reached the meeting point of the armies at the Nile. Then he continued until he met them. Meanwhile we prayed to Allah to give the Negus victory over his enemy and to empower him in his own land; and as we were doing so, waiting for what might happen, Az-Zubayr appeared running, waving with his clothes as he said, 'Hurrah, the Negus has vanquished and Allah has beaten his enemies and empowered him in his land.' By Allah, I never knew ourselves as happy as we were then. At the time we lived in the best conditions until we returned to the Messenger of Allah (pbuh) in Makkah."

`Umar Ibnul-Khaṯṯâb Accepts Islam

`Amr ibnul-`Âṣ and `Abdullâh ibn `Abi Rabî`ah returned to the Quraysh unsuccessful after having received a sharp rebuff from the Negus, and then `Umar became a Muslim. He was of a dauntless courage and resolution, both feared and respected, and the Prophet's (pbuh) Companions were securely established by him and Ḫamzah. `Abdullâh ibn Mas`ûd said, "We were not able to perform prayer at the Ka`bah until `Umar accepted Islam. After that he fought the Quraysh in order to perform it there and we performed it with him." `Umar accepted Islam after the migration to Abyssinia.

`Umar's conversion to Islam, as I had heard, was as follows. His sister Fâṯimah, the daughter of Al-Khaṯṯâb embraced Islam together with her husband Sa`îd ibn Zayd, but concealed this fact from `Umar. Nu`aym ibn `Abdullâh an-Naḫḫâm, from Banû `Adiyy ibn Ka`b had become a Muslim in secret out of fear of his people. Khabbâb ibnul-Aratt often used to come to Fâṯimah to recite the Qur'an to her. One day `Umar came out, girt with his sword, heading for the Prophet (pbuh), and a group of his Companions, after being informed that they had met in a house at Aṣ-Ṣafâ. In all there were about forty men and women. There, with the Prophet (pbuh) were his uncle Ḫamzah, Abû Bakr, and `Alî from among the Muslims who had not migrated to Abyssinia and had stayed with the Prophet (pbuh).

Nu`aym met `Umar and asked him where he was going. "I am going to kill Muhammad, the one who has rejected our religion, divided up the Quraysh, ridiculed their traditions, insulted their religion and gods," `Umar said. "You deceive yourself, `Umar," he answered, "Do you think that Banû `Abd Manâf will let you walk on the earth after you kill Muhammad? Why do you not take care of your own family first and set them right?" "What is the matter with my own family?" he asked. "Your brother-in law Sa`îd, and your sister Fâtimah, have both embraced Islam and have followed Muhammad in his religion, so you had better deal with them," he answered.

Thereupon `Umar turned to his sister and brother-in-law. Meanwhile, Khabbâb was with them reciting the manuscript of *Sûrat Tâhâ*. When they heard `Umar's footsteps, Khabbâb departed to a closet, and Fâtimah took the page and hid it under her thigh. Having heard Khabbâb, recitation as he came close to the house, `Umar said, "What is this senseless sound I heard?" "You heard nothing," they answered. "By Allah, I have," he said, "and I have been informed that you have followed the religion of Muhammad;" and he severely beat his brother-in-law Sa`îd, and his sister Fâtimah rushed to rescue her husband, and he struck and wounded her also. When he did that, they said to him, "Yes, we have embraced Islam, and we believe in Allah and His Messenger, so do whatever you like." When `Umar saw the blood on his sister he felt sorry and said to her, "Give me what I heard you reading just now so that I may see what it is which Muhammad has brought." `Umar knew writing. When he said so, his sister told him that she did not trust him with it. He said, "Do not be afraid," and he swore by his gods that he would return it when he had read it. When he said that, she was eager that he should become a Muslim, and said to him, "O brother, you are impure because of your polytheism and none but the pure may touch it." So `Umar washed himself and took the page from her in which was *Sûrat Tâhâ*. Having read the opening verses, `Umar said, "How fine and graceful is this speech." When he heard that, Khabbâb emerged from his concealment and said, "O, `Umar, by Allah, I hope that Allah has selected you by His Prophet's supplication, for just last night I heard him saying, 'O Allah, support Islam with `Abul-Hakam ibn Hishâm or with `Umar ibnul-Khattâb!' Allah, Allah, O `Umar." Here `Umar said, "Guide me to Muhammad so that I may embrace Islam." Khabbâb answered that he was in the house at As-Safâ along with his Companions.

So 'Umar girt with his sword, headed for the Prophet (pbuh) and his Companions, and knocked at their door. When they heard his voice, one of the Companions peeped through a chink in the door, and when he saw him girt with his sword, he went to the Prophet (pbuh) in fear, exclaiming, "It is 'Umar with his sword!" Hamzahh, said, "Let him in. If his intention is good, we welcome him, while if it is evil, we will kill him with his own sword." The Prophet (pbuh) advanced and met him in the room, caught him roughly by his garment and scabbard, and asked, *"What has brought you, son of Al-Khattâb? For by Allah, I do not think you will stop (your persecution) until Allah sends down a calamity on you."* 'Umar replied, "O Messenger of Allah, I have come to you to believe in Allah and His Messenger and that which he has brought from Allah." The Prophet (pbuh) exclaimed aloud, *"Allâhu Akbar"* so that the whole household knew that 'Umar had embraced Islam. The Companions felt more self-confident with the conversion of both 'Umar and Hamzah to Islam as they knew that they would protect the Prophet (pbuh), and that they would get their right from their enemies.

'Umar said, "When I embraced Islam that night I thought of the man who was the archenemy of the Prophet (pbuh) among the people of Makkah and I wanted to tell him about my conversion to Islam. I remembered Abû Jahl. In the morning I knocked at his door, and he came out and said, 'Welcome my nephew[1], what has brought you?' I said to him directly, 'I have come to tell you that I believe in Allah and His Messenger Muhammad and have testified to the truth of what he has brought.' He fiercely slammed the door in my face, saying, 'Allah damn you, and damn what you have brought.' "

The Boycott

A series of events baffled the Quraysh: the peaceful settlement of the Prophet's (pbuh) Companions in Abyssinia under the protection of the Negus, the conversion of 'Umar and Hamzah to Islam, and the spreading of Islam among the tribes. They held a meeting and decided to write a

1 Umar's mother was Hantamah, the daughter of Hishâm ibnul-Mughirah and the sister of Abu Jahl.

document of boycott on Banû Hâshim and Banû Al-Muttalib. The articles of the boycott were: not to marry their women nor give their women to them to marry; neither buy from them nor sell to them. Then they seriously approved on the points and suspended the document in the middle of the Ka'bah as a reminder of their commitment. The writer of the document was Mansûr ibn 'Ikrimah against whom the Prophet (pbuh) supplicated Allah so some of his fingers became paralyzed.

When the Quraysh did that, the two clans of Banû Hâshim and Banû Al-Muttalib held a meeting with Abû Tâlib to join him in defending his nephew. Abû Lahab 'Abdul-'Uzzâ split from Banû Hâshim to support the Quraysh. He used to say, "Muhammad is promising things which I cannot see. He alleges that they will happen after death; what has he put in my hands after that?" Then he blew in his hands and said, "May you be cut. I can see nothing in you of the things which Muhammad says." So Allah sent down concerning him the Qur'anic words,

﴾ *Perish the two hands of Abû Lahab, and perish he!* ﴿

(Al-Masad: 1)[1]

They persisted in these conditions for two or three years until they became fatigued and only some meager quantities of food were secretly smuggled in by some compassionate people of Makkah.

The Maltreatment that the Prophet (pbuh) Received from his People

His uncle and the rest of Banû Hâshim assembled round the Prophet (pbuh) to immunize him from the offensive attitude of the Quraysh. When the latter saw that they could not get at him (physically), they winked,

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1. It was said that the occasion of the revelation of this *Sûrah* was that when Allah sent down ﴾ *And warn your tribe (O Muhammad) of near kindred* ﴿ (Ash-Shu'arâ': 214), the Prophet (pbuh) went out and climbed the mount As-Safa. He cried out loudly, so they all gathered to him, then he said, "*If I told you that horses in the valley will invade you, would you believe me?*" They said, "You were never a liar." He said, "*Then I am a warner to you and between my hands is a severe chastisement.*" Abû Lahab commented, "Perish you! Is it for this that you gathered us?" Then Allah the Almighty sent down, ﴾ *Perish the two hands of Abû Lahab, and perish he!* ﴿

bickered, and uttered sarcastic remarks at him. The Qur'anic verses started to be revealed on the wickedness of the Quraysh and those hostile to him; some were referred to by name and some to the disbelievers whom Allah mentioned in general. Of those named were his uncle Abû Lahab and his wife Umm Jamîl, the daughter of Harb ibn Umayyah, ﴾ *who carries wood* ﴿. Umm Jamil used to carry thorns and throw them in the way of the Prophet (pbuh) where he would be passing. So Allah sent down concerning the both of them,

> ﴾ *Perish the two hands of Abû Lahab, and perish he! His wealth and his children (etc.) will not benefit him! He will be burnt in a Fire of blazing flames! And his wife too, who carries wood (thorns of Sadan). In her neck is a twisted rope of Masad (palm fibre).* ﴿

(Al-Masad: 1-5)

Ibn Ishaq said, "It was mentioned to me that when Umm Jamîl heard about the Qur'anic verses concerning her and her husband, she went to the Messenger of Allah (pbuh) in the mosque at the Ka`bah, where he was sitting with Abû Bakr. She bore with her a stone and Allah made her not see the Prophet (pbuh). So she asked Abû Bakr where the Prophet (pbuh) was and added, 'I have been informed that he is ridiculing me, and by Allah, if he is here now I would have struck his mouth with this stone.' Then she left. Abû Bakr said, 'O Messenger of Allah, do you think she saw you?' He replied that she did not because Allah had blinded her from seeing him.

Whenever Umayyah ibn Khalaf saw the Prophet (pbuh) he slandered and defamed him, so Allah revealed concerning him,

> ﴾ *Woe to every slanderer and backbiter; who has gathered wealth and counted it. He thinks that his wealth will make him last forever! Nay! Verily, he will be thrown into the crushing Fire. And what will make you know what the crushing Fire is? The fire of Allah, kindled, which leaps up over the hearts. Verily, it shall be closed in on them, in pillars stretched forth (i.e. they will be punished in the Fire with pillars, etc.).* ﴿

(Al-Humazah: 1-9)

Khabbâb ibnul-Aratt, the Prophet's (pbuh) Companion, was a sword-maker in Makkah. Al-`Âs ibn Wâ'il bought some from him without

paying their price. When Khabbâb asked for his due payment, he said, "O Khabbâb, is it not that Muhammad, your friend, whose religion you follow, alleges that in Paradise there will be all which are desired by people of gold, silver, clothes, and servants?" "Certainly," answered Khabbâb. "Then give me a respite to the Day of Resurrection until I go there (Paradise) and pay your debt there, for by Allah, you and your friend will never be more preferable in the sight of Allah than me nor will you have greater share in this than me," said Al-`Âs. Then Allah sent down concerning him,

> ﴿ *Have you seen him who disbelieved in Our Ayât (this Qur'an and Muhammad) and (yet) says: 'I shall certainly be given wealth and children [if I will be alive (again)].' Has he known the unseen or has he taken a covenant from the Most Beneficent (Allah)? Nay! We shall record what he says, and We shall increase his torment (in the Hell); and We shall inherit from him (at his death) all that he talks of (i.e. wealth and children which We have bestowed upon him in this world), and he shall come to Us alone.* ﴾

(Maryam: 77-80)

Abu Jahl met the Prophet (pbuh), and said to him, "By Allah, O Muhammad, either you cease to insult our gods or we will insult yours." So Allah revealed concerning that,

> ﴿ *And insult not those whom they (disbelievers) worship besides Allah, lest they insult Allah wrongfully without knowledge.* ﴾

(Al-An`âm: 108)

I was told that the Prophet (pbuh) abstained from insulting their gods, and began to invite them to believe in Allah.

An-Nadr ibnul-Hârith ibn `Alqamah ibn Kaladah ibn `Abd Manâf ibn `Abdud-Dâr ibn Qusayy, whenever the Prophet (pbuh) sat in a gathering calling people to Allah, reading from the Qur'an, and forewarning them of what happened to bygone nations, followed him after he had left and narrated stories about Rustam Ash-Shîd, Isfandiyâr, and the kings of Persia, then he would say, "By Allah, Muhammad cannot tell a better story than mine and his words are just tales of the ancients, which he has written down as I have." So Allah revealed the following concerning him,

﴾*And they say: 'Tales of the ancients, which he has written down, and they are dictated to him morning and afternoon.' Say: 'It (this Qur'an) has been sent down by Him (Allah) (the Real Lord of the heavens and earth) Who knows the secret of the heavens and the earth. Truly, He is Oft-Forgiving, Most Merciful.'*﴿

(Al-Furqân: 5-6)

and,

﴾*When Our Verses (of the Qur'an) are recited to him, he says: 'Tales of the men of old!'*﴿

(Al-Qalam: 15)

and,

﴾*Woe to every sinful liar, who hears the Verses of Allah (being) recited to him, yet persists with pride as if he heard them not. So announce to him a painful torment!*﴿

(Al-Jâthiyah: 7-8)

Al-Akhnas ibn Shurayq ibn Wahb Ath-Thaqafi was one of the notables who had influence on his people. He was against the Prophet (pbuh) and used to harass him by words, so Allah sent down about him,

﴾*And obey not everyone who swears much, and is considered worthless, a slanderer, going about with calumnies, hinderer of the good, transgressor, sinful, cruel, after all that base-born (of illegitimate birth).*﴿

(Al-Qalam: 10-13)

Al Walîd ibnul-Mughîrah said, "Is it revealed to Muhammad and I am ignored, though I am the chief and master of the Quraysh, and Abû Mas`ûd `Amr ibn `Umayr ath-Thaqafi, the master of Thaqîf, is also ignored, though we are the masters of the two towns?" Then Allah sent down concerning him,

﴾*And they say: 'Why is not this Qur'an sent down to some great man of the two towns (Makkah and Tâ'if)?' Is it they who would portion out the Mercy of your Lord? It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks,*

so that some may employ others in their work. But the Mercy (Paradise) of your Lord (O Muhammad) is better than the (wealth of this world) which they amass. ﴿

(Az-Zukhruf: 31-32)

`Uqbah ibn Abî Ma`iṭ once sat with the Prophet (pbuh) and listened to his preaching of Islam. When his close friend Ubayy ibn Khalaf heard of that, he said to him, "I have heard that you have sat with Muhammad and listened to him? I swear I will never see or talk to you again - and he swore a great oath - if you do it again, or if you do not go and spit in his face." `Uqbah, the enemy of Allah and may Allah curse him, did this. So Allah revealed about both of them,

﴾ *And (remember) the Day when the Zâlim (wrong-doer, oppressor, polytheist, etc.) will bite at his hands, he will say: 'Oh! Would that I had taken a path with the Messenger (Muhammad)! Ah! Woe to me! Would that I had never taken so-and-so as a friend! He indeed led me astray from the Reminder (this Qur'an) after it had come to me. And Shaytân (Satan) is ever a deserter to man in the hour of need.* ﴿

(Al-Furqân: 27-29)

Ubayy went to the Prophet (pbuh) with a decomposed bone, ground to pieces, and said, "O Muhammad, do you allege that Allah can revive this after they are rotten?" Then he crumbled it in his hand and blew the powder towards the Prophet's (pbuh) face. The Prophet (pbuh) answered, "*Yes, I say that, Allah will resurrect it and you, after you have become like this, then Allah will make you enter Hell.*" So Allah revealed concerning him,

﴾ *And he puts forth for Us a parable, and forgets his own creation. He says: 'Who will give life to these bones when they have rotted away and have become dust?' Say (O Muhammad), 'He will give life to them Who created them for the first time! And He is the All-Knower of every creation! He, Who produces for you fire out of the green tree, when behold! You kindle therewith.'* ﴿

(Yâsîn: 78-80)

The Prophet (pbuh) was circumambulating the Ka`ba when Al-Aswad ibnul-Muṭṭalib ibn Asad ibn `Abdul-`Uzzâ, Al-Walîd ibnul-Mughîrah,

Umayyah ibn Khalaf, and Al-'Âṣ ibn Wâ'il as-Sahmî, men of standing among their people, approached him and said, "O Muhammad, let us worship that which you worship, and you worship that which we worship. You and we will associate together on the issue. If that which you worship is better than that which we worship we will take advantage of it, and if that which we worship is better than that which you worship, you will take advantage of that." So Allah revealed concerning them,

> ﴾ *Say (O Muhammad) to these Mushrikûn and Kâfirûn): 'O Al-Kâfirûn (disbelievers in Allah, in His Oneness, in His Angels, in His Books, in His Messengers, in the Day of Resurrection, and in Al-Qadar, etc.)! I worship not that which you worship, nor will you worship that which I worship. And I shall not worship that which you are worshipping, nor will you worship that which I worship. To you be your religion, and to me my religion (Islamic Monotheism)."* ﴿

(Al-Kâfirûn: 1-6)

After Allah had mentioned the tree of *Az-Zaqqûm* to frighten the polytheists Abû Jahl ibn Hishâm said, "O Quraysh, do you know what the tree of *Az-Zaqqûm* is with which Muhammad frightens you?" When they said "No", he said, "It is Yathrib buttered dates. By Allah, if we get hold of them we will take them in one draught!" So Allah sent down concerning this,

> ﴾ *Verily, the tree of Zaqqûm will be the food of the sinners, like boiling oil. It will boil in the bellies, like the boiling of scalding water.* ﴿

(Ad-Dukhân: 43-46)

i.e. not like Abû Jahl's allegation.

Al-Walîd ibnul-Mughîrah was talking to the Prophet (pbuh) who was eager to revert him to Islam when Ibn Umm Maktum, a blind man, came and ask the Prophet (pbuh) to recite the Qur'an to him. He persisted on his request to the extent that the Prophet (pbuh) became annoyed, because he diverted him from Al-Walîd and spoiled the opportunity of his talk; and when the man felt that he was importunate he turned away frowning and left him. So Allah sent down on the Prophet (pbuh),

﴾(The Prophet) frowned and turned away, because there came to him the blind man.﴿ to ﴾(It is) in Records held (greatly) in honour (Al-Lawh Al-Mahfûz); exalted (in dignity), purified.﴿

(`Abasa: 1-14)

i.e. I sent you only to be a bearer of good tidings and a warner, so do not prefer one person at the expense of another, thus preventing (the message) from the one who seeks it, and wasting time with one who does not want it.

The people who used to harm the Prophet (pbuh) in his house were: Abû Lahab, Al-Hakam ibn Abel-`Âs, `Uqbah ibn Abî Mu`it, `Adiyy ibn Hamrâ' ath-Thaqafî, and Ibnul-Asdâ' al-Hadhlî. They were his neighbors and from among them all only Al-Hakam ibn Abel-`Âs embraced Islam later. One of them threw the entrails of a goat on his back while he was performing his prayers. Another used to throw it in his stony vessel. As a result the Prophet (pbuh) resorted to a wall to be concealed during prayer. Whenever they did that to him he used to take such filthy things and stand at the thrower's door, saying, "*O Banû `Abd-Manâf, what is this (unbecoming) neighborhood?*" Then he (pbuh) would cast it away.

The Return of the Migrants to Abyssinia

False news reached the Prophet's (pbuh) Companions who had migrated to Abyssinia that the people of Makkah had embraced Islam, so they decided to return home. When they approached Makkah they knew that the report was untrue. Likewise, they entered the town either under the protection of a local notable or by stealth. Thirty-three men was the total number of the Companions who came back to Makkah from Abyssinia. Among them were: `Uthmân ibn Maz`ûn protected by Al-Walîd ibnul-Mughîrah; Abû Salamah under the protection of Abû Tâlib who was his uncle, Abû Salamah's mother being Barrah, the daughter of `Abdul-Muttalib.

The Annulment of the Boycott

According to the document written by the Quraysh the two clans of Banû Hâshim and Banû Al-Muttalib were still residing in the mountain

passes of Makkah, when a number of the Qurayshis moved to repeal the boycott against them. Hishâm ibn `Amr endured the most hardship in this task, since he was the son of a brother to Na<u>d</u>lah ibn Hâshim ibn `Abd Manâf by his mother and was closely attached to Banû Hâshim. He was highly respected by his people. He used to take a camel laden with food by night to these two clans in their residence. When he had taken it to the beginning of the alley, he took off its halter, gave it a thump on the side, to let it walk into the alley to them. He also used to send clothes to them in the same way.

Hishâm went to Zuhayr ibn Abî Umayyah ibnul-Mughîrah, the son of `Âtikah, the daughter of `Abdul-Mu<u>tt</u>alib and said, "Are you pleased to eat food, put on clothes, and marry women while you know of the distress of your maternal uncles? They can neither buy nor sell, nor marry, nor give in marriage. I swear by Allah that if they were the (maternal) uncles of Abul-<u>H</u>akam ibn Hishâm and you asked him to do to them what he had asked you to do, he would never do it." He said, "Confound you, Hishâm, what can I do? I am only one person. By Allah, if I had another man to support me I would soon repeal it." He said, "I have found a man. Myself." "We need a third one," said he. So Hishâm spoke to Al-Mu<u>t</u>`im ibn `Adiyy and said, "Are you pleased that two clans of Banû `Abd Manâf should die while you are a witness and approve to follow the Quraysh? By Allah, by encouraging them to do so, they will soon do the same to you." He agreed to help them but, like Zuhayr, he demanded for a fourth person. He went to Abul-Bakhtarî ibn Hishâm who asked for a fifth man and then to Zama`ah ibnul-Aswad ibnul-Mu<u>tt</u>alib ibn Asad reminding him about their kinship and their rights.

They met at night at the nearest point of Al-<u>H</u>ajûn above Makkah. They discussed the question of the document to secure its annulment. Zuhayr demanded to be the first to speak and act. In the morning, when the people met together Zuhayr, after circumambulating the Ka`bah seven times, approached the hosts of people there and said, "O people of Makkah, are we to eat and dress while Banû Hâshim die, and cannot buy or sell? By Allah I will not sit down until this unjust boycotting document is pulled out!" Abû Jahl, who was at the side of the mosque, cried out, "You lie by Allah. It

shall not be torn up," Zama`ah said, "You are a greater liar; we were not pleased with the document since it has been written." Abul-Bakhtarî said, "Zama`ah is right. We are not satisfied with what is written and we do not admit it." Al-Mut`im said, "You are both right and anyone who says otherwise is a liar. We call Allah to witness that we free ourselves from all that is written in the document." Hishâm spoke in the same sense. Abû Jahl said, "This is a decision taken overnight, which you have been discussing elsewhere." Abû Tâlib was sitting at the corner of the mosque. When Al-Mut`im went up to the document to tear it to pieces he found that worms had already eaten it save the part that contained, "In the name of You, O Allah". The writer of the document was Mansûr ibn `Ikrimah, and his hand, as it was said, had been paralyzed.

The Story of the Irâshî Man Who Sold his Camels to Abû Jahl

Ibn Ishâq said that `Abdul-Malik ibn `Abdullâh ibn Abû Sufyân ath-Thaqafî who had a good memory, told him that a man from Irâsh sold some of his camels to Abû Jahl in Makkah. Nevertheless, he withheld the money, so the man went to the assembly of the Quraysh when the Prophet (pbuh) was sitting at the corner of the Mosque and said, "Who among you can help me get my due payment from Abul-Hakam ibn Hishâm? I am a stranger and a wayfarer, and he has taken my right." They said, "Do you see that man sitting over there?" and they pointed to the Prophet (pbuh), aiming to make a joke of him for they knew quite well of the hostility between him and Abû Jahl. They added, "Go to him, and he will help you to get your right."

The Irâshî man went to the Prophet (pbuh) and said, "O servant of Allah, Abul-Hakam ibn Hishâm has withheld the money he owes me. I am a stranger and wayfarer. When I asked these men to tell me of someone who would help me to get my right they advised me to come to you, so go and bring me my money from him, may Allah bless you." The Prophet (pbuh) said, "Go to him" and they went to him together. When the men saw this, they sent a man to follow them. The Prophet (pbuh) went and knocked at

Abû Jahl's door, and when he asked who was there he said, "*Muhammad! Come out to me.*" He came out to him pale with terror, and the Prophet (pbuh) said, "*Give this man his due.*" "Do not leave until I get him his money," he said, and went inside and came out with the due payment and gave it to the man. The Prophet (pbuh) went away saying, "*Go to your business.*" The Irâshî man returned to the assembly and said, "May Allah reward him, for he has got me my right."

The man, who went after them reported, "It was something unusual," he said. "Hardly had he knocked at his door when he came out bloodless with fear." Just after relating what had happened, Abû Jahl himself appeared and they said, "What has happened to you? We have never seen you doing like what you have done." "Confound you," he said, "By Allah, as soon as he knocked on my door and I heard his voice I was terrified. Then I went out to him. A camel stallion was high above his head. I have never seen such a stallion before with such a head, shoulders and canines. By Allah, if I had not paid him, the stallion would have devoured me."

The Night Journey

Islam prevailed in Makkah among the Quraysh and all the tribes, when the Messenger of Allah (pbuh) was made to set forth by night from the Inviolable Mosque at Makkah to Al-Aqsa Mosque[1]. As I was told, 'Abdullâh ibn Mas'ûd said, 'The *Burâq*, the animal whose every stride went as far as its eye could reach, and which was ridden by the previous prophets, was brought to the Prophet (pbuh). He (pbuh) was made to mount on it and he went out with his companion (Jibrîl) to see the marvels between the heavens and the earth, until he reached Al-Aqsa Mosque in Jerusalem. There he found (Prophet) Ibrâhîm, the intimate friend of Allah. He also found Mûsâ and 'Îsâ gathered in a company of some Prophets. He led them in prayer, then he was brought three vessels, containing milk, *khamr*, and water respectively. The Messenger of Allah (pbuh) said,

> *"I heard a voice saying when these were offered to me, 'If he chooses the water he will be drowned as well as his nation; if chooses the khamr he*

1. As-Suhayli said this happened one year before the *Hijrah*.

will be misguided as well as his nation; and if he chooses the milk he will be rightly guided as well as his nation.' So I took the vessel of milk and drank from it. So Jibrîl, peace be upon him, said to me, 'You have been rightly guided and so will your nation be, O Muhammad.' "

Ibn Ishâq said he was told on the authority of Al-Hasan that the Prophet (pbuh) said,

"While I was sleeping in the Hijr, Jibrîl came and spurred me with his foot. I sat up and saw nothing so I slept again. He came a second time and spurred me with his foot. I sat up and saw nothing so I slept again. He came to me the third time and spurred me with his foot. I sat up, he took hold of my arm and I stood beside him. Then he took me out to the door of the Mosque. There stood a white beast, half mule, half donkey, with two wings at its thighs to propel its feet with them, putting down each forefoot at the limit of its sight. He bore me onto it then he went out with me keeping close to me.' "

Al-Hasan continued, "The Prophet (pbuh) and Jibrîl went their way until they arrived at Al-Aqsa Mosque. There he found Ibrâhîm, Mûsâ, and `Îsâ among a company of the Prophets. The Prophet (pbuh) was their Imam in prayers. Then he was brought two vessels, one of *khamr* and the other of milk. The Prophet (pbuh) selected the milk and drank from it, leaving the khamr. Jibrîl said, 'You have been rightly guided to (innate) nature and so will your nation be O Muhammad, and *khamr* is prohibited to you.' The Prophet (pbuh) returned to Makkah. In the morning, he told the Quraysh about what had happened. Most of them said, 'By Allah, this is clear nonsense! A caravan takes a month to go to Syria and another to return, did Muhammad go and return in one night?' Many apostatized after they had embraced Islam; some people asked Abû Bakr, 'What do you think of your friend, Abû Bakr? He alleges that he went to Al-Aqsa Mosque last night, offered prayer in it, and returned to Makkah.' He answered that they were lying about the Prophet (pbuh), but they asserted it and said that he was then in the Mosque telling the people about it. Abû Bakr said, 'By Allah, if he says so then it is true. And what is amazing in that? By Allah, he tells me that a revelation from Allah comes down to him from the heavens to the earth in an hour of a day or night and I do believe him, and that is more uncommon than that at which you wonder!' He then went to the Prophet (pbuh) and knew that these reports were true. Abû Bakr said, 'O Prophet of

Allah, have you told the people that you went to Al-Aqsa Mosque last night?' The Prophet (pbuh) answered in the affirmative, so Abû Bakr said, 'O Prophet of Allah, describe it to me, for I have been there.' (Al-Hasan said that) The Prophet (pbuh) said, *'It has been elevated to me so as to be able to see it.'* He (pbuh) kept on describing it, while Abû Bakr said, 'That is true. I verify that you are the Messenger of Allah' until he had finished the description. Then the Prophet (pbuh) said, *'And you, Abû Bakr, are As-Siddîq (the verifier of truth).'* Since then he was entitled *As-Siddiq.*

It is narrated on the authority of Sa`îd ibnul-Musayyab that the Prophet (pbuh) described to his Companions Ibrâhîm, Mûsâ, and `Îsâ, as he saw them that night, saying,

> *"I have never seen a man most resembling me as Ibrâhîm nor a man whom I most resemble like him. Mûsâ was a brown man, tall, with light flesh, curly hair, and hooked nose, as if he were a man of the Shanû'ah. `Îsâ, the son of Maryam, was a reddish man of medium height, lank hair, with many black moles on his face, as if he had just come from a bath. One would think that his head was dripping with water. The one among you who looks like him most is `Urwah ibn Mas`ûd ath-Thaqafi."*

The Story of the Ascent

Ibn Ishâq said it was narrated that Abû Sa`îd al-Kudrî reported, "I heard the Prophet (pbuh) saying,

> *'After the events in Al-Aqsa Mosque, a mi`râj (stairway) was brought to me, which I have never seen as fine as such before. It is that at which the dying person among you stares when death approaches. My companion (Jibrîl) helped me mount it (and ascended with me) until we reached one of the gates of heaven called the Gate of the Preservers. An angel called Ismâ`îl was in charge of it, and under his control were twelve thousand angels, under each of them another twelve thousand angels.'*

Here the Prophet (pbuh) recited,

> ﴾ *And none can know the hosts of your Lord but He.* ﴿
>
> (Al-Muddaththir: 31)

(The Prophet continued,)

When Jibrîl brought me in, Ismâ'il asked, 'Who is he, O Jibrîl?' He said, 'He is Muhammad.' He asked if I had been given a mission, and on hearing 'yes' he prayed for me.

When I entered the first heaven (the words are from the Prophet (pbuh)), I saw a man sitting and before him the souls of the sons of Adam were presented. To some he would see good and would be pleased with, saying, 'A good soul from a good body' and of others he would say to it a word of disrespect and frown, and say, 'An evil soul from an evil body'. When I asked Jibrîl who this man was, he told me that he was our father Adam before whom the souls of his progeny are presented; the believer's soul rejoices him, and he would say, 'A good soul from a good body' while the disbeliever's soul makes him disgusted and he dislikes it so that he would say, 'An evil soul from an evil body'.

Then I saw men with lips like those of camels; in their hands were pieces of fire similar to stones that they would cast into their mouths and they would come out of their rears. I asked Jibrîl who those men were and he told that they were those who unwith justice devoured the wealth of the orphans.

Then I saw men in the path of the people of Pharaoh with such bellies like which I have never seen before. They (the people of Pharaoh) were passing over them like thirsty camels while they were being exposed to the fire, treading them down and they were not able to divert away from their place. I asked Jibrîl who those men were and he told me that they were those who devoured riba.

Then I saw men before whom there was good fleshy meat sided by lean rotten meat, and they were eating of the lean rotten meat and leaving the good fleshy one. I asked Jibrîl who those men were and he told me that they were those who abandoned the women whom Allah had made lawful for them and pursue those women whom He had prohibited for them.

Then I saw women hanging by their breasts. I asked Jibrîl who those women were and he told me that they were those women who attributed to their husbands children who were not theirs.

Then he ascended with me to the second heaven where were the two maternal cousins 'Îsâ, the son of Maryam, and Yahya, the son of Zakariyyâ. Up to the third heaven I saw a man who looked like the full moon. I asked Jibrîl who that man was and he told me that he was my brother Yûsuf, the son of Ya'qûb. Up to the fourth heaven, I met a man and I asked Jibrîl who that man was and he told me that he was Idrîs.'

The narrator said the Prophet (pbuh) recited,

﴿ *And We raised him to a high station.* ﴾

(Maryam: 57)

(The Prophet (pbuh) continued,)

Then he ascended with me to the fifth heaven where there was an old man who had a white hair and a long big beard; I had never seen a more handsome old man than he was. I asked Jibrîl who that man was and he told me that he was the cherished among his people, Hârûn, the son of 'Imrân. Then he ascended with me to the sixth heaven where I found a dark long man with a hooked nose as if he was one of the men of the Shanû'ah. On asking him about that man Jibrîl told me that he was my brother Mûsâ, the son of 'Imrân. Up to the seventh heaven there was an old man sitting on a chair beside Al-Bayt al-Ma'mûr[1]; every day seventy thousand angels enter it and do not return to it until the Day of Resurrection. I have never seen a man most resembling me as he was or a man whom I most resemble like him. I asked Jibrîl about him and he told me that he was my father Ibrâhîm.

Then he entered with me to Paradise where I saw a female with blackish lips. I asked her to whom she belonged, as she pleased me when I saw her, and she told me that she belonged to Zayd ibn Hârithah.'

The narrator said that (on his return), the Prophet (pbuh) gave Zayd the good news about her. (The Prophet (pbuh) continued,)

'On my way back, I met Mûsâ, the son of 'Imrân, who was much concerned about your behalf. He asked me how many prayers had been

1. The house over the heavens parable to the Ka'bah at Makkah.

commanded and when I told him they were fifty per day he said, 'Prayer is a heavy (obligation) and your nation are weak, so go back to your Lord and ask Him for a reduction (in number) for you and for your nation.' I went back to my Lord and asked Him for a reduction (in number) for me and for my nation and He made a reduction of ten prayers. Then I went away and passed by Mûsâ and he advised the same again. I went back and asked my Lord (for further reduction) and He made a reduction of ten prayers. Then I went away and passed by Mûsâ and he advised the same again. I went back and asked Him (for further reduction) and He made a reduction of ten prayers. Mûsâ kept advising me the same every time I passed by him until five prayers were commanded for the whole day and night. When I returned to Mûsâ he urged me for further reduction but I said to him, 'I have been back to my Lord repetitively asking (for reduction) until I have become shy of Him, so I will not do it (any more).' (Allah said,) 'He of you who performs them out of belief and wishing for their reward from Me will have the reward of fifty prayers.' ' "

Abû Ṯâlib and Khadîjah Die

Khadîjah and Abû Ṯâlib passed away in the same year. After Khadîjah's death troubles followed one after another, for she had been a faithful help and comfort to him in Islam. With the death of Abû Ṯâlib he lost a support and stay in his personal life, and a fortification and protection against the Quraysh. The death of Abû Ṯâlib was about three years before the Emigration to Madinah. During this period, the Quraysh began to increase their maltreatment and insult him in a way that they would have never had the courage to follow when his uncle was alive.

A young fool actually hurled dust on his head. The Prophet (pbuh) went home with the dust on his head. A daughter of his wept while she was washing it. *"Do not cry, daughter,"* he said, *"for Allah will protect your father."* Meanwhile he was saying, *"The Quraysh had never done to me anything dislikable to me until Abû Ṯâlib died."*

When the Quraysh knew of the severe illness of Abû Ṯâlib, they reminded each other that Ḫamzah and `Umar had become Muslims as well

as the fact that Muhammad's affairs prevailed among all the Qurayshi clans. They decided to go to Abû Ṭâlib to reach a sort of compromise lest they be constrained in their authority altogether.

Ibn 'Abbâs reported that the nobles of the Quraysh among whom were 'Utbah and Shaybah, the sons of Rabi'ah, Abû Jahl, Umayyah ibn Khalaf, and Abû Sufyan, went to Abû Ṭâlib and said, "You know your position among us and now in your current condition we are deeply concerned about you. You know the problems between us and your nephew. Summon him and let us make a bargain that he will leave us alone and we will leave him alone; let him have his religion and we will have ours." When he (pbuh) came, Abû Ṭâlib said, "O nephew, here are notables of your people who have gathered so as to give and take from you." "*Yes*," he answered. "*Let you (all) give me one word by which you can rule the Arabs and subject the non-Arabs to you.*" "Yes, by your father, and ten words," said Abû Jahl. He said, "*Say, 'there is no god but Allah' and renounce what you worship other than Him.*" They clapped their hands (astoundingly) and said, "Do you want to make all the gods in one god, O Muhammad? That is an extraordinary matter". Then they said one to another, "This man will not give you anything that you want, so go and be with the religion of your forefathers until Allah judges between you and him." So they left.

Abû Ṭâlib said to the Prophet (pbuh), "By Allah O nephew, I do not think that you asked them something nonsense." On hearing this, the Prophet (pbuh) wished that he would embrace Islam, and he said at once, "*O uncle, say it, and I shall ask (my Lord) to make it lawful (for me) because of it to intercede for you on the Resurrection Day.*" Seeing the Prophet's enthusiasm he answered, "Were it not that I am afraid that you and your family would be disgraced after my death and that the Quraysh would think that I had only said it in fear of death, I would say it. I am not saying it but for pleasing you with it." As his death was approaching, Al-'Abbâs found Abû Ṭâlib moving his lips, so he put his ear close to him and said, "O nephew, by Allah, my brother has spoken the word you ordered him to say." The Prophet (pbuh) replied, "*I did not hear it.*"

Allah sent down concerning those who met with him and the sayings and replies they exchanged,

﴾ *Sâd. By the Qur'an full of reminding. Nay, those who disbelieve are in false pride and opposition.* ﴿

to His saying,

﴾ *'Has he made the âliha (gods) (all) into One Ilâh (God - Allah). Verily, this is a curious thing!' And the leaders among them went about (saying): 'Go on, and remain constant to your âliha (gods)! Verily, This is a thing designed (against you)! We have not heard (the like) of this among the people of these later days'.* ﴿

(Sâd: 1-7)

They meant Christians because they say,

﴾ *'Allah is the third of the three (in a Trinity).'* ﴿

(Al-Mâ'idah: 73)

﴾ *This is nothing but an invention!* ﴿

(Sâd: 7)

Then Abû Tâlib died."

The Prophet (pbuh) Goes to Thaqîf Seeking Support

As a result of the increasing enmity of the Quraysh after his uncle's death, the Prophet (pbuh) went to At-Tâ'if seeking support from the Thaqîf to defend him against his tribe. At the same time he wished that they would accept the Message which Allah had sent him with. He went alone.

Arriving At-Tâ'if the Prophet (pbuh) headed to certain personalities of the Thaqîf who were then their notables and chiefs, namely three brothers: 'Abd Yâlîl, Mas'ûd, and Habîb, the sons of 'Amr ibn 'Umayr. One of them had a Qurayshi wife of Banû Jumah. The Prophet (pbuh) sat with them, called them to Islam and asked their support against his adversaries at home. "I will tear the cloths of the Ka'bah if Allah has sent you as a Messenger?" said one of them. "Did not Allah find anyone other than you to send?" said the second. "I swear by Allah that I will never have any contact with you. If you are really the Messenger of Allah, then you are too dangerous to reply to your words; and if you are belying Allah, then I feel it is imperative not to speak to you " said the third.

So the Prophet (pbuh) got up and said to them, "*Seeing that you have acted as you have, keep the matter secret,*" for he did not like that his people would know it, so that they would further hurt him. On the contrary they stirred up their louts and slaves to scorn him and ridicule him as he was pursued by a mob. He sought refuge and rested against the shade of a wall of a vineyard of an orchard possessed by `Utbah ibn Rabî`ah and his brother Shaybah who were in it at that time watching him. The Prophet (pbuh) met the woman from Banû Jumah and said to her, "*(Do you see) what has occurred to us from your husband's people?*"

I was told that when the Prophet (pbuh) reached safely he said,

> *"O Allah! To You I complain of my weakness, of my helplessness, and my insignificance before men. O Most Merciful of the merciful, You are the Lord of the helpless and You are my Lord! Into whose hands would You entrust me? Into the hands of a remote person who would scowl at me, or to an enemy who You have given control over my affairs? If You are not angry with me, I do not care; but Your clemency is more wide for me. I seek refuge with the Light of Your Countenance, whereby all darkness is illuminated, and of Which all affairs are ordered in this world as well as in the Hereafter, from (any possibility) that You should send down Your anger or that I should incur Your wrath. It is for me to return to you until You are well satisfied! There is no means nor might save with You!"*

Seeing him in this difficult situation, `Utbah and Shaybah, were moved on the grounds of kinship and compassion, and sent to him a young Christian slave called `Addâs with a tray of grapes. `Addâs did so, and on putting his hand in the platter the Prophet (pbuh) said, "*In the name of Allah,*" then he started eating. `Addâs looked at his face and said, "By Allah, the people in this land do not use these words." The Prophet (pbuh) then asked, "*Then from which country do you come, O `Addâs? And what is your religion?*" He replied that he was a Christian and came from Nînawi[1]." "*From the town of the righteous man Yûnus, the son of Matta?*" said the Prophet (pbuh). "How did you know about Yûnus, the son of Matta?" asked `Addâs. "*He is my brother: he was a Prophet and so am I,*" remarked the Messenger of Allah (pbuh). `Addâs bent over him kissing his head, hands, and feet.

1 A village in Al Mawsil in Iraq

The two brothers, the sons of Rabî'ah, (were watching and) one said to the other, "He has corrupted your slave!" And when 'Addâs returned they said to him, "Woe to you, 'Addâs. Why did you kiss that man's head, hands, and feet?" He answered that he was the best man on earth as he had told him things that only a Prophet could know. They replied, "Take care, 'Addâs. Do not let him seduce you from your religion, as yours is better than his."

The Jinn of Naṣîbin

On his way back from At-Ṭâ'if, the Prophet (pbuh) was desperate of to get anything out of the Thaqîf. When he reached Nakhlah[1], he rose to offer prayer in the middle of the night, and seven Jinns from Naṣîbîn whom Allah has mentioned (in the Qur'an) passed by. They listened to him. When he ended his prayer they went to their people to warn them, as they had believed and responded to what they had heard. Allah the Almighty told the Prophet (pbuh) about them in the verses:

> ﴾*And (remember) when We sent towards you (Muhammad) Nafran (three to ten persons) of the jinns, (quietly) listening to the Qur'an..." to the words "...and will save you from a painful torment (i.e. Hell-fire).*﴿
>
> (Al-Aḥqâf: 29-31)

Also in this regard Allah the Almighty says,

> ﴾*Say (O Muhammad): 'It has been revealed to me that a group (from three to ten in number) of jinns listened (to this Qur'an)...*﴿

to the end of their story in *Sûrat al-Jinn*.

The Prophet (pbuh) Extends his Preaching to Other Tribes

Whenever a chance came at the seasons of pilgrimage, the Prophet (pbuh) contacted the Arab tribes to invite them to believe in Allah and that he was a Prophet who had been sent by Him. He asked for their protection

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1 They are two valleys, about a two-night journey from Makkah. One of them is called Nakhalah ash-Shâmiyyah and the other is called Nakhlah al-Yamâniyyah

until Allah should make His Message prevail. Rabî`ah ibn `Abbâd said, "When I was a young boy with my father in Mina, the Prophet (pbuh) used to stop at the houses of the Arab tribes saying,

> *'O Banû so an so, I am Allah's Messenger to you. He commands you to worship Him and not to associate anything with Him, and to abandon those (things that you take as) rivals (to Allah and) that you worship other than Him, and to believe in me, support me, and protect me until I can present what Allah has sent me for.'*

During this, he was followed by an artful and spruce man with two locks of hair, wearing an Aden cloak. Whenever the Prophet (pbuh) ended his call he used to say, 'This man calls to you to desert Al-Lât and Al-`Uzzâ and your associates of the jinn of Banû Mâlik ibn Uqaysh for the misguiding innovation he has brought, so do not obey or listen to him.' I asked my father about this man who followed him to recant what he said, and he answered that it was the Prophet's uncle `Abdul-`Uzzâ ibn `Abdul-Muttalib, i.e. Abû Lahab."

Ibn Ishâq said, "Ibn Shihâb az-Zuhrî reported that he went to the encampments of the Kanadah where was a chief of theirs called Mulayh. He called them to believe in Allah and introduced himself, but they renounced him. He also went to Banû `Âmir ibn Sa`sa'ah and called them to abandon idolatry and join him. One of them called Bayharah ibn Firâs said, 'By Allah, if I could take this man from the Quraysh I would eat up the Arabs with him.' Then he asked him, 'If we give you allegiance and Allah gives you power over your opponents, shall we have authority after you?' The Prophet (pbuh) replied, '*The whole affair lies in Allah's Hands and He manages it as He wills.*' The man commented, 'Do you expect us to incur the wrath and vengeance of the Arabs for you and then if Allah gives you victory someone else will reap the benefit? We do not need to interfere,' and they refused to help him.

Afterwards when Banû `Âmir returned home, they were accustomed to give the news of the fairs to an old man of theirs who lingered behind because of his old age. They said him, 'A young man of the Quraysh, of Banû `Abdul-Muttalib claims that he is a Prophet. He contacted us and

asked us to support, protect, and take him to our land.' The old man put his hands upon his head and said, 'O Banû `Âmir, could it have been regained! What a loss of opportunity! None of the descendents of Ismâ`îl has ever claimed it (i.e. prophethood) falsely. It is the truth. Where was your common sense?' "

`Abdullâh ibn Ka`b reported that the Messenger of Allah (pbuh) went to the houses of Banû Hanîfah to call them to Allah and to introduce himself, but none of the Arabs were as repulsive in their denial as they were. The Prophet (pbuh) kept on introducing himself to the tribes inviting them to believe in Allah and Islam, and whenever men came together at the fairs or he heard of any of the notables coming to Makkah than he went to them with his message.

Suwayd ibn Sâmit of Banû `Amr ibn `Awf, went to Makkah for pilgrimage. When the Prophet (pbuh) heard about him he sought him out, to call him to Islam, Suwayd said to the Prophet (pbuh), "Perhaps you have something like what I have." *"And what is that?"* asked the Prophet (pbuh). "The scroll of Luqmân," (i.e. the wisdom of Luqmân), he answered. *"Show it to me,"* said the Prophet (pbuh), and he handed it over. The Prophet (pbuh) then said, *"These are good words, and what I have is better than this: a Qur'an that Allah the Almighty has sent down to me, which is a guidance and a light."* Then he (pbuh) recited some verses from the Qur'an, and invited him to Islam. The man did not refuse it but said, "This is a fine speech." When he returned to his people in Madinah, he was soon killed by the Khazraj. Some of his people said, "We think that he had been a Muslim when he was killed"; he was killed prior to the battle of Bu`âth.

The Ansâr Embrace Islam

When Allah ordained to give sovereignty to His religion, to strengthen His Prophet (pbuh), and to fulfil His Promise to him, the Prophet (pbuh) met a number of Madinah residents (who were later known as the Ansâr) at the season of pilgrimage. As usual he introduced himself to the Arab tribes when he met at Al-`Aqabah[1] a number of the Khazraj on whom Allah wanted to bestow goodness. On asking them he knew that they were of the

1 A place between Menâ and Makkah.

Khazraj and allies of the Jews. He politely invited them to sit with him and expounded to them Islam and recited the Qur'an to them. Allah had paved the way for Islam in that they were living adjacent to the Jews, who were from the People of the Book and they had knowledge, while they were polytheists. They had conquered them in their land. And, whenever there was any difference between the two parties, the Jews used to say to them, "A Prophet who will be sent with a message is about to rise. We will follow him, and with him we will kill you as the people of `Âd and Iram were killed." So when the Messenger of Allah (pbuh) talked to them about Islam, they said one to another, "Beware, by Allah, this is the very Prophet with whom the Jews have threatened us; wherefore do not let them believe in him before you." Thereupon they accepted his preaching and became Muslims, saying, "There is no tribe that is so divided by hatred and rancor as our people are, and may Allah bring them together through you. So let us go and invite them to this religion of yours; and if Allah unites them in it, no man will be mightier than you."

They left the Prophet (pbuh) and went back to Madînah believing in Islam. They were six from the Khazraj, as I was told. Reaching Madînah, they told their people about the Prophet (pbuh) calling them to embrace Islam until it became widely spread among them. There was no house belonging of the Anṣâr but Islam and the Prophet (pbuh) had been mentioned therein.

The First Pledge of Al-`Aqabah

The following year, on the occasion of the pilgrimage, there came a group of twelve of the Anṣâr who met him at Al-`Aqabah. This was the first Pledge of Al-`Aqabah, where they gave the Prophet (pbuh) a pledge in the manner of the pledge of the women[1]. That had been before fight was prescribed. Among those men were: As'ad ibn Zurârah, Râfi` ibn Mâlik, `Ubâdah ibnuṣ-Ṣâmit, and Abul-Haythm ibn at-Tayyahân. `Ubâdah ibnuṣ-Ṣâmit reported, "I attended the first pledge of Al-`Aqabah. We were twelve men pledging ourselves to the Prophet (pbuh) in the manner of the pledge of the women. That had been before fight was prescribed. Thus, we gave him our pledge that we will not associate anything in worship with

1. The pledge of the women took place on the second day after the Fatḥ on Aṣ-Ṣafâ mountain after he had taken the pledge of the men

Allah, that we will not steal, that we will not commit illegal sexual intercourse, that we will not kill our children, that we will not utter slander, intentionally forging falsehood, and that we will not disobey him in anything that Islam ordains. (The Prophet (pbuh) said to us,) *'Whoever fulfils (this) will enter Paradise; and whoever commits any of these sins, it will be for Allah, Glorified and Exalted be He, Who may punish or forgive as He pleases.'* "

Ibn Isḥâq said, "When those men left, the Prophet (pbuh) sent with them Muṣ`ab ibn `Umayr, the son of Hâshim ibn `Abd Manâf, charging him to show them how to recite the Qur'an, to teach them Islam, and to help them understand the doctrines of their religion. In Madînah Muṣ`ab was called "The Reciter" and he used to be their Imam in the prayers because the Aws and the Khazraj could not stand that they take the lead of one another.

The Second Pledge of Al-`Aqabah

During the pilgrimage season, Muṣ`ab returned to Makkah, along with the Muslim Anṣâr who went to Makkah with their polytheist people to perform the rituals of pilgrimage. They agreed to meet the Prophet (pbuh) at night in the mid of *Tashriq* days (three days after the day of sacrifice) at a hillock at Al-`Aqabah, when Allah willed to honor them, help His Prophet (pbuh), and to strengthen Islam. Ka`b ibn Mâlik said,

"We set out with the polytheist pilgrims of our people, as we knew how to pray and perform the rituals of the pilgrimage. Al-Barâ' ibn Ma`rûr, our chief and master accompanied us. Travelling from Madînah, Al-Barâ' said, 'I have an opinion which I do not know whether you will approve of it or not. I propose to not let this building (the Ka`bah) behind my back, so to face it in prayers.' We told him that according to our information the Prophet (pbuh) used to direct his face towards Syria in prayers, and we did not want to be different from him. He said, 'I will offer prayer towards the Ka`bah.' We retorted, 'But we will not.' At the time of prayers, we offered them towards Syria whereas he offered them towards the Ka`bah until we reached Makkah. We blamed him for his deed, but he refused and struck to his view. Arriving at Makkah, he said to me, 'O nephew, let us go to the Prophet (pbuh) to ask him about what I have been doing throughout our travel, for I feel some hesitation because you opposed me.' Thus we headed

for the Prophet (pbuh), whom we did not know or see before. We asked a man of Makkah about the Prophet (pbuh). He asked if we knew him and we said, 'No'. 'Then do you know his uncle Al-`Abbâs ibn `Abdul-Muttalib?' he asked. We said 'Yes,' as he used to come to us as a merchant. He said, 'When you enter the Mosque he is the man who is sitting beside Al-`Abbâs.'

We went to the Mosque where the Prophet (pbuh) was sitting next to Al-`Abbâs. The Prophet (pbuh) asked Al-`Abbâs, *'Do you know these two men, O Abul-Fadl?'* He said that he did and introduced us to him. I shall never forget the Prophet's word when my name was mentioned, 'The poet?' Al-Barâ' said, 'O Prophet of Allah, I set out on this journey as a Muslim, for Allah has guided me to Islam. I felt that I could not turn my back to this building (the Ka`bah), so I offered prayers towards it; but when my companions differed with me I felt some doubt. What do you think, O Messenger of Allah?' He replied, *'You should have kept to the (original) qiblah.'* Al-Barâ' returned to the *qiblah* of the Prophet (pbuh) and offered prayer with us towards Syria. Then we went out to perform the pilgrimage, having agreed with the Prophet (pbuh) to meet him at Al-`Aqabah in the mid of the days of *Tashriq*.

In our company was `Abdullâh ibn `Amr ibn Harâm, who was a polytheist chief and a notable in our people. We said to him, 'You are one of our masters and notables and we do not want that you should serve as fuel for the fire in the future because of polytheism.' Then we invited him to embrace Islam and told him about our intention to meet the Prophet (pbuh) at Al-`Aqabah. Immediately he became a Muslim, witnessed Al-`Aqabah with us, being a *Naqib* (leader).

We slept that very night among our people in the camps until when a third of the night had elapsed; we left stealthily to our appointment with the Prophet (pbuh) as far as the gully nearby Al-`Aqabah. We were seventy-three men, and two women, Nusaybah, the daughter of Ka`b and Asmâ', the daughter of `Amr[1]. We gathered together waiting for the Messenger of Allah (pbuh) who came in the company of his uncle Al-`Abbâs ibn `Abdul-Muttalib, who was still a polytheist, but he came to corroborate him. He was the first to speak:

1. Ibn Ishâq said, "The Prophet (pbuh) did not shake hands with women, but he took their pledge and when they admitted it, he said, *'Go, I have accepted your pledge'*."

'O you people of Khazraj - the Arabs used to call the people of this area 'the Khazraj', whether they were from the Khazraj or the Aws - you all know the position that Muhammad holds among us. We have protected him from our people as much as we could. He lives in honor and safety among his people. He has chosen to join you, so if you think you can adhere to your promise to him, and if you can protect him from his enemies, then assume the burden that you have undertaken. However, if you are going to relinquish and betray him after his joining you, it is better to leave him now, for he is safe where he is.'

We replied, 'We have heard your words. You speak, O Messenger of Allah, and take our pledge for yourself and for your Lord as you wish.' The Messenger of Allah (pbuh) started speaking. He recited from the Qur'an, called them to worship Allah, and urged them to stick to Islam, and then said, *'I take your pledge that you debar me from whatever you debar your women and children from.'* Al-Barâ' took his hand and said, 'Oh yes, we swear by Allah, Who has sent you as a Prophet with Truth, that we will debar you from whatever we debar ourselves (or our women) from. Trust us, O Messenger of Allah. By Allah, we are true fighters and quite reliable in war; it is a characteristic which we inherited from our forefathers.' Then Abul-Haytham ibn at-Tayyahân interrupted saying, 'O Messenger of Allah, we have ties with other men (he meant the Jews), and we are going to sever them. If, when we have done that and Allah grants you power and victory, should we expect that you then return to your people and leave us?' The Prophet (pbuh) smiled and said, *'Your blood will be my blood, and my grave and house will be where yours will be. You are from me and I am from you. I will fight whomever you fight and I will make peace with whomever you make peace with.'*

The Messenger of Allah (pbuh) also said to them, *'Get me twelve leaders from among you to take charge of their people's affairs.'* They appointed nine leaders from the Khazraj and three from the Aws.[1]

1. The leaders of the Khazraj were: As'ad ibn Zurârah, Sa'd ibnur-Rabî', Abdullâh ibn Rawâhah, Râfi' ibn Mâlik, Al-Barâ' ibn Ma'rûr, 'Abdullâh ibn 'Amr ibn Harâm, and 'Ubâdah ibnus-Sâmit. As for the leaders of the Aws, they were, Usayd ibn Hudayr, Sa'd ibn Khaythamah, and Rifâ'ah ibnul-Mundhir. Ibn Hishâm said that scholars count Abul-Haytham ibn at-Tayyahân as one of them and do not count Rifâ'ah as one of them

Al-Barā' was the first to shake hands with the Prophet (pbuh) and the people followed him. When we all had given our pledge, Satan yelled from the top of Al-`Aqabah in the most piercing voice I have ever heard, 'O people of the station (of Minā), do you want this miscreant and renegades who are with him and who have gathered to wage war against you?' The Prophet (pbuh) said, *'This is the Azabb of Al-`Aqabah. This is the son of Azyab!*[1] Then he (pbuh) said, *'Go to your camps.'*

Al-`Abbās ibn `Ubādah said, "By Allah, if you wish, we will fight the people of Mina tomorrow with our swords.' He retorted, *'We have not been ordained to do so, so go back to your camps.'* So we returned to our beds and slept until the morning.

The chiefs of Quraysh came in the morning to our dwellings and said, 'O people of Khazraj, we have been informed that you came to take Muhammad from within us in order to make a pledge with him to fight against us. By Allah, there is none of the Arabs whom we hate to be at war with more than you!' At once, polytheists of our people emerged swearing that nothing of that had happened. They were true for they knew nothing about it. We looked at each other.

The people left Mina and they carefully investigated the information and found it to be true. Thus, they went on pursuing any of our people so they reached Sa`d ibn `Ubādah at Adhākhir as well as Al-Mundhir ibn `Amr, who were both among the leaders. Al-Mundhir ibn `Amr managed to escape while they caught Sa`d, binding his hands and neck with thongs of his girth, bringing him back to Makkah, battering him on the way, and dragging him by the hair, as he has thick hair. Sa`d reported, 'As I was in their hands, a group of the Quraysh appeared, and among them was a tall, white, and handsome man of pleasant appearance. I told myself that if there were any good among them it would come from this man. Yet, when he approached he gave me a violent blow on the face, after which I lost hope in any good. While they were dragging me along, a man was moved with pity on me and said, 'Do you not have any right to protection from any of the Quraysh?' 'Yes,' I said, 'I used to secure the commerce of the merchants of Jubayr ibn Mut`im ibn `Adiyy and Al-Hārith ibn Harb ibn Umayyah ibn `Abd Shams,

1. A name of a devil.

protecting them from any harm that they might be exposed to in my land.' 'Good, then, cry out their names showing ties between you,' he said. I did so and that very man went to them telling them that I was being beaten, calling their names for protection and mentioning their ties. When they knew that I was the person, they acknowledged the truth of my claim and came and saved me.' So Sa`d was released."

Conditions of the Last Pledge of Al-`Aqabah

The pledge of fighting took place when the Prophet (pbuh) received from Allah permission to fight, which was comprised of conditions that was not found in the first pledge of Al-`Aqabah. Thus they gave a pledge to fight against all sorts of people in the way of Allah and His Messenger, and he (pbuh) promised those who were faithful to be rewarded with Paradise. `Ubâdah ibnus-Sâmit said, "We gave a pledge to the Prophet (pbuh) that we would listen and obey in times of plenty as well as in scarcity, under likable and dislikable circumstances, and that we would not prefer ourselves to the other Muslims, and that we would not disagree with those who are in authority, and that we would speak the truth wherever we are, and that we would never fear of the blame of the blamers."

The Ordinance of Fighting

Prior to the pledge of Al-`Aqabah, the Prophet (pbuh) was not allowed to fight nor shed blood. He was commanded merely to propagate the message of Allah, to endure harassment, and to forgive the ignorant. The Quraysh were persecuting the Muslims, seducing some from their religion, and exiling others from their land. Some migrated to Abyssinia, while others to Madînah. At this point, the Quraysh had become insolent and disrespectful towards Allah, belying His prophet, torturing and exiling whosoever worshiped Him, believed in His Oneness, in His Prophet, and clung to His religion. Allah commanded His Prophet (pbuh) to fight and to protect himself against those who wronged and ill-treated them. The first verse revealed on this issue, as `Urwah ibnuz-Zubayr and other scholars reported, was:

﴾Permission to fight is given to those (i.e. believers against disbelievers), who are fighting them, (and) because they (believers) have been wronged, and surely, Allah is Able to give them (believers) victory. Those who have been expelled from their homes unwith justice only because they said: 'Our Lord is Allah.' - For had it not been that Allah checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allah is mentioned much would surely have been pulled down. Verily, Allah will help those who help His (Cause). Truly, Allah is All-Strong, All-Mighty. Those (Muslim rulers) who, if We give them power in the land, (they) order for Iqâmat-as-Salât[1]*, to pay the Zakât and they enjoin Al-Ma'rûf*[2]*, and forbid Al-Munkar*[3]*. And with Allah rests the end of (all) matters (of creatures).﴿*

(Al-Hajj: 39-41)

That is to say, I have allowed them to fight only because they were treated unwith justice while they offended no one, and that if they are given power, they will perform prayers perfectly, pay Zakâh, enjoin the good, and forbid the wrong, i.e. the Prophet (pbuh) and his Companions, may Allah be pleased with them all.

Afterwards, Allah sent down,

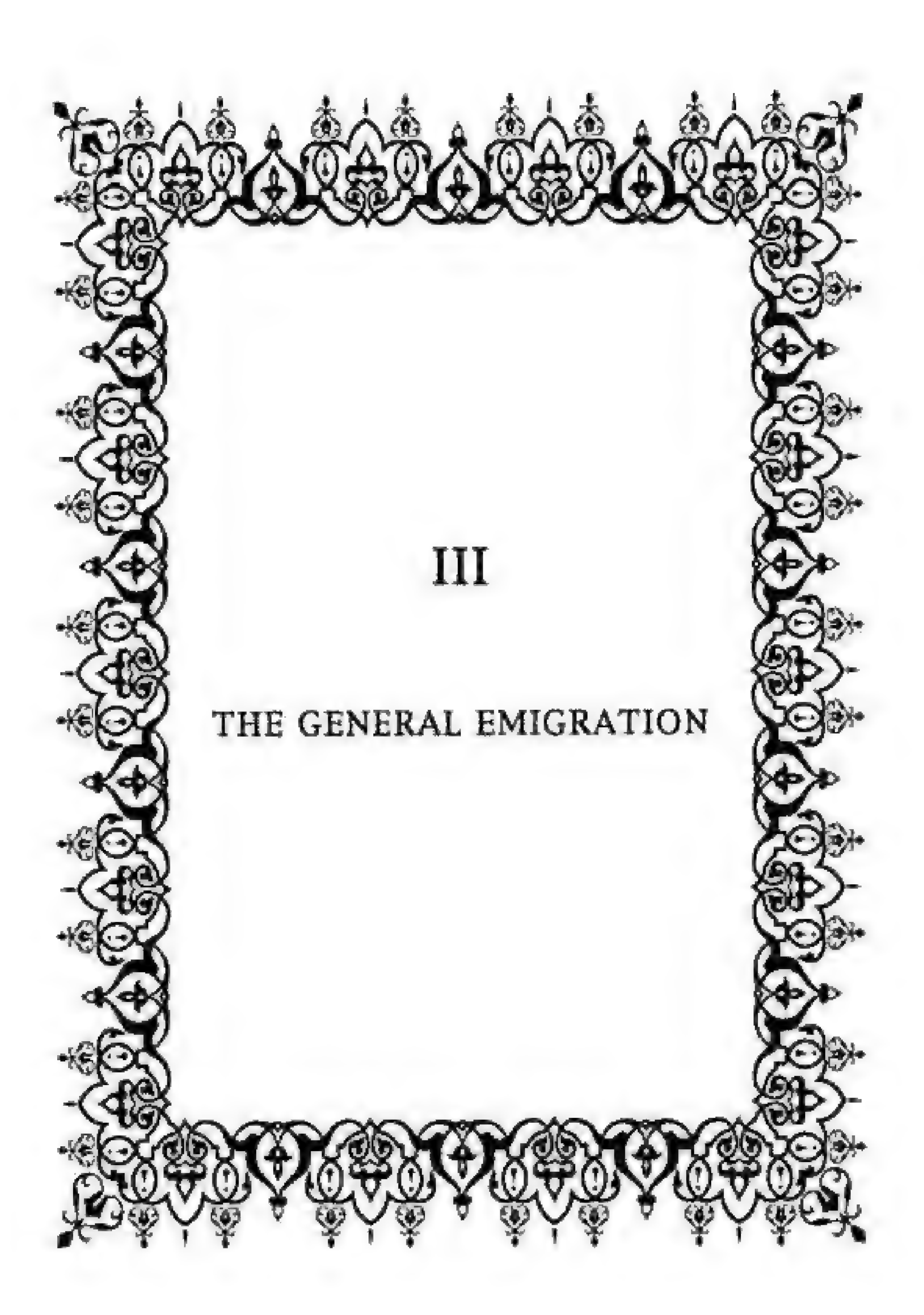
﴾And fight them until there is no more Fitnah (disbelief and polytheism: i.e. worshipping others besides Allah) and the religion (worship) will all be for Allah Alone [in the whole of the world].﴿

(Al-Anfâl: 39)

1 i.e. to perform the five compulsory prayers in congregation (the males in mosques).

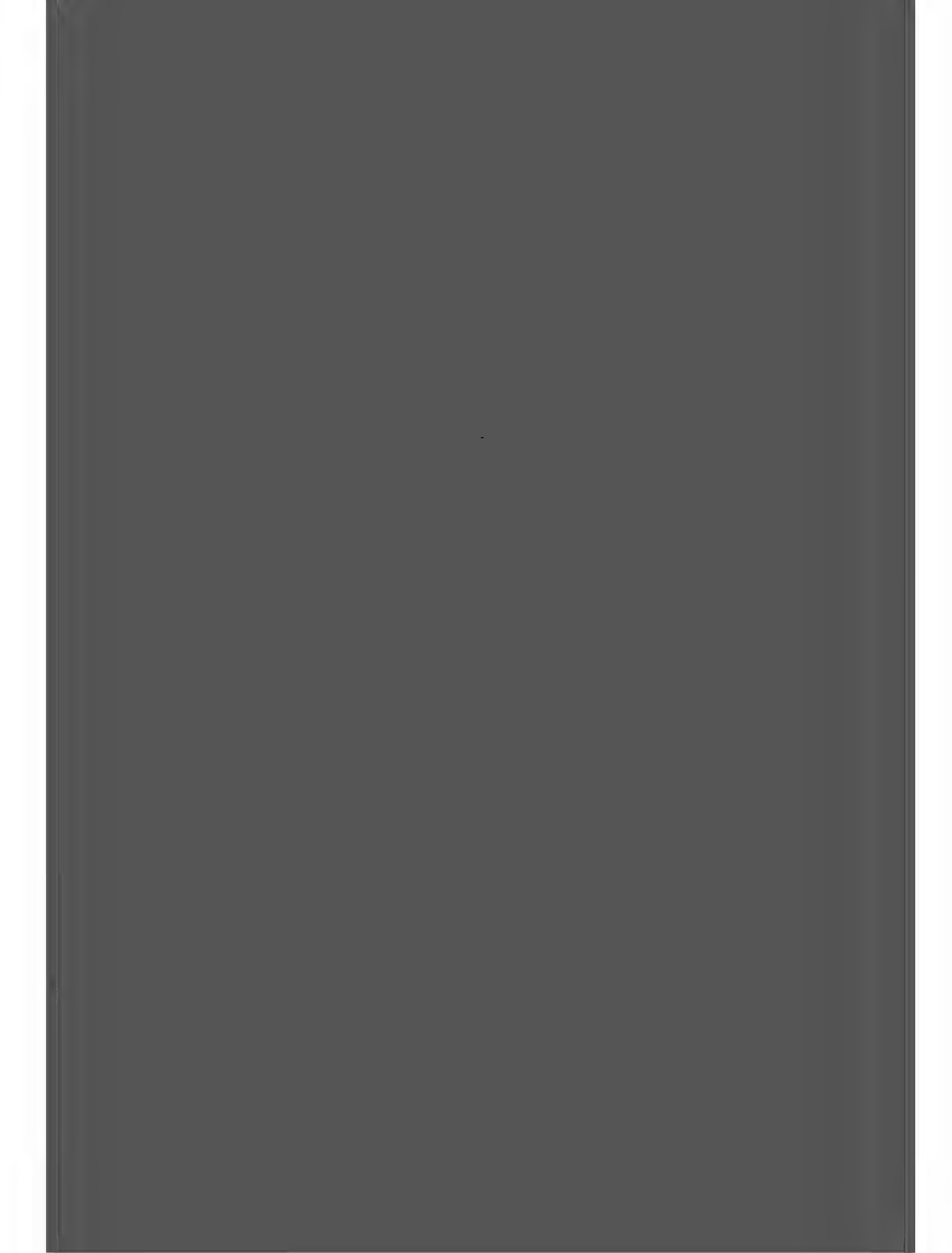
2 i.e. Islamic Monotheism and all that Islam orders one to do.

3 i.e. disbelief, polytheism and all that Islam has forbidden [i.e. they make the Qur'an as the law of their country in all the spheres of life].



III

THE GENERAL EMIGRATION



Muslims Permitted to Emigrate to Madînah

When Allah gave permission to fight and those Ansâr of Madînah had given a pledge to support and help the Prophet (pbuh) and the Muslims in the cause of Allah, the Prophet (pbuh) ordered his Companions, the emigrants of his people, and the Muslims living with him in Makkah, to emigrate to Madînah and join their brethren, the Ansâr. He (pbuh) said, "*Allah, Glorified and Exalted be he, has made for you brothers and residence with which you feel secure.*" Hence they went out in groups, whereas the Prophet (pbuh) remained in Makkah waiting for his Lord's permission to leave Makkah for Madînah.

The Emigrants to Madinah

The first to emigrate to Madînah of the Prophet's (pbuh) Companions from the Quraysh from Banû Makhzûm was Abû Salamah ibn `Abdel-Asad. That was a year before the second pledge of Al-`Aqabah, after returning from Abyssinia to stay with the Messenger in Makkah. He was ill-treated by the Quraysh at the time when he knew about those of Madînah who had embraced Islam, so he headed for Madînah.

Ab û Salamah was first followed by `Âmir ibn Rabî`ah with his wife Layl â, the daughter of Abû Hathmah. Then `Abdullâh ibn Jahsh emigrated along with his family and his brother `Abd, who was known as Abû Ahmad. Abû Ahmad was a blind poet and he used to tour Makkah from top to bottom without anyone to lead him. Then `Umar ibnul-Khattâb emigrated and `Ayyâsh ibn Abî Rabî`ah al-Makhzûmî and many succeeded them.

The Prophet (pbuh) Emigrates to Madinah

After his Companions had departed, the Prophet (pbuh) remained in Makkah waiting for Allah's command to let him emigrate. Only Abû Bakr

and 'Alī of the Prophet's (pbuh) Companions remained, while all departed, except those imprisoned and those who had been captivated. Abû Bakr was, however, urging the Prophet (pbuh) to permit him to emigrate but he would say, *"Do not be in a hurry; it may be that Allah will make a companion for you."* Abû Bakr wished that it would be the Prophet himself.

It became clear to the Quraysh that the Prophet (pbuh) had people and companions not just outside their tribe but outside their land. Furthermore, the Quraysh were worried about the emigration of his Companions to join them, who had settled in a new homeland under the protection of the Anṣâr, so they feared that the Prophet (pbuh) would join them, and they knew that he would fight them. They gathered in *Dâr an-Nadwah*, a house that belonged to Quṣayy ibn Kilāb, where they used to make serious decisions concerning their affairs. They gathered to discuss how to take effective steps against the Prophet (pbuh), who had constituted a real threat for them.

Ibn 'Abbâs reported, "In the morning of the day of *Az-Zuḥmah* (crowd) which they had agreed to meet in to take a decision about the Prophet (pbuh), Satan came to them in the form of a handsome old sheikh wearing a mantle standing at the door. He introduced himself as a man from Najd curious enough to attend the meeting, listen to the debate, and wish them success to reach a sound opinion. He was invited to enter and there he found the leaders of the Quraysh.

The debate began with the statement that Muhammad, having gained supporters outside the tribe, might take them with a sudden attack, so the meeting was to determine the best course to deal with him. One proposed that they should put him in irons behind bars to await death meeting the same fate as that of the gone poets who were like him, such as Zuhayr and An-Nâbighah, and others. The sheikh objected to this proposal claiming that news of his imprisonment would reach his adherents, who at once would attack them and draw him out; then their numbers would continue to increase putting an end to the sovereignty of the Quraysh. They ought to think of another plan. Another person advised exile, thus forgetting about him being out of sight and they would be rid of him. Likewise, they could regain their social affairs to their previous state. The sheikh disapproved of that plan too. He said that the Prophet (pbuh) enjoyed sweet speech, logical

reason, and heart-touching message, and that if he resided with some Bedouin tribe he would win them over so that they would follow him. Then he would entice them to attack the Quraysh in their land, seize power from them, and finally he would be able to do what he liked with them. They should rethink the matter.

At this point Abû Jahl came up with a plan which had not been suggested before that. He said that a band of young, powerful, well-born men, one from each tribe, should strike Muhammad simultaneously with their sharp swords and kill him so that the responsibility of the blood-money would lie upon all the clans. Banû `Abd Manâf would not be able to fight them all and would have to accept whatever amount of blood-money provided by them all. The sheikh affirmed, "He is right. This opinion is the only one to follow." Reaching a decision, the attendees broke up the meeting with full determination for immediate implementation.

Then Jibrîl was sent to the Prophet (pbuh), "Do not sleep tonight in your usual bed." When it became dark, they gathered at his door in vigil waiting for the moment on which he would go to sleep so that they might fall upon him. When the Prophet (pbuh) observed what was being carried out he said to `Alî,

> *"Sleep in my bed, and cover yourself with my green Hadrami mantle. Use it when sleeping and they will not be able to do anything dislikable to you."*

The Prophet (pbuh) himself used to cover himself in that mantle to sleep.

According to Muhammad ibn Ka`b al-Quraẓî, "When they all stood at the door, Abû Jahl said, 'Muhammad claims that if you follow him, you will be kings over the Arabs and the non-Arabs, so when you are to be resurrected after your death, Gardens, similar to those in Jordan, will be made for you (as a reward), and in case you do not follow him you will be slaughtered, and after death a fire will be made for you to be burnt therewith.'

The Messenger of Allah (pbuh) came out of the room with a handful of dust saying, *'I do say that. You are one of them.'* Then Allah made them not see him. The Prophet (pbuh) began to cast the dust on their heads while reciting the verses (starting with),

﴾*Yâ-Sîn. By the Qur'an, full of wisdom (i.e. full of laws, evidences, and proofs)...*﴿

to the verse,

﴾*And We have put a barrier before them, and a barrier behind them, and We have covered them up, so that they cannot see.*﴿

(Yâsîn: 1-9)

Finishing his recitation, all men had dust on their heads. Then he managed his way out.

Someone who was not among the group, asked them what they were waiting for there. They replied that they were waiting for Muhammad. The man said, "May Allah turn you down! Muhammad came out, put dust on the head of each of you, and then headed for his own affairs. Do you not see what has occurred to you?' Every one of them put his hand on his head and felt the dust on it. Then they looked inside to find `Alî in his bed covered with the Prophet's (pbuh) mantle. They said, 'By Allah, it is Muhammad wrapped with his mantle.' Hence they stayed in their place. In the morning, `Alî woke up from the bed. Only then they recognized that the man spoke the truth."

Ibn Is<u>h</u>âq said, "Abû Bakr was a wealthy man of means. When he asked the Prophet's permission for him to emigrate, he (pbuh) answered, '*Do not be hasty; maybe Allah will grant you a companion.*' Abû Bakr wished that the Prophet (pbuh) meant himself. He got two camels, and tied them up in his house feeding them with fodder making them ready for travel."

`Â'ishah (may Allah be pleased with her) said, "The Messenger of Allah (pbuh) usually visited Abû Bakr's house every day either in the early morning or evening. However, on the day when he got permission for emigration from Makkah, he visited us at noon, a time at which he was not used to come. When he saw him, Abû Bakr knew that something had happened. Abû Bakr gave him his seat. Only I and my sister Asmâ' were home. The Prophet (pbuh) told him to let go whoever was in the house. 'These are my two daughters and they will do nothing. I ransom you with my father and my mother,' said Abû Bakr. '*Allah has permitted me to leave and*

emigrate,' he (pbuh) said. 'May I accompany you, O Messenger of Allah?' asked Abû Bakr. '*Yes,*' he (pbuh) replied. By Allah, prior to that day I had never seen anyone weeping for joy as did Abû Bakr then. He said, 'O Prophet of Allah, these are the two camels that I have prepared for this (mission).' They hired `Abdullâh ibn Arqat, a polytheist, to show them the way, as they gave him their two camels to feed until the assigned date."

According to Ibn Ishâq, no one knew the exact time at which the Prophet (pbuh) emigrated except `Alî, Abû Bakr, and his family. The Prophet (pbuh) told `Alî about his emigration commanding him to stay behind in Makkah to restore deposits which men had entrusted with the Prophet (pbuh), since in Makkah whoever had something he feared about losing it had deposited it with the prophet (pbuh), for he was known for his trustworthiness.

When the Prophet (pbuh) took the decision to depart, he went to Abû Bakr and the two of them left by a small gate at the rear of the house heading for a cave on a mountain below Makkah called Thawr. Abû Bakr ordered his son `Abdullâh to lend an ear to the people's sayings so as to report them by night with the day's news. He also commanded his *mawlâ,* `Âmir ibn Fuhayrah, to graze his flock by day and to bring them in by the evening in the cave. Asmâ', his daughter used to go to them at night with food.[1]

They spent three days in the cave. Unable to reach the Prophet (pbuh), the Quraysh offered a hundred she-camels as reward for whoever would seize him. Throughout the day `Abdullâh listened to their conspiracies and sayings concerning the Messenger of Allah (pbuh) and would report to them at night. `Âmir used to graze his flock with the shepherds of Makkah until night fell and would then go to the cave where they drank their milk and slew some. In the morning, when `Abdullâh left them to return to Makkah, `Âmir would let the sheep walk over the same path to cover his traces. After three days passed, when men's interest waned, the man whom they had hired came with their camels and his. They took with them the food provisions that Asmâ', the daughter of Abû Bakr, had brought and tied in a

1. Ibn Hishâm said according to Al-Hasan ul-Basrî, that when the Prophet (pbuh) and Abû Bakr reached the cave at night, the latter entered it first to find out whether it concealed any wild animals or snakes, to protect the Prophet (pbuh) with his own life.

bundle at her waistband, after tearing it into two parts, hence she was named, 'She of the two waistbands'.[1]

Bringing two camels Abû Bakr gave the Prophet (pbuh) the better one to ride, but he refused to do so, since the camel was not his. Abû Bakr dedicated it to him but he (insisted to) pay its price and bought it from him against the same price that Abû Bakr had paid for it. They rode off, and Abû Bakr took 'Âmir with him to serve them in their way.

Asmâ' said, "When the Messenger of Allah (pbuh) and Abû Bakr had departed, Abû Jahl with a group of the Quraysh stood at our door. When I met them they asked 'Where is your father, O daughter of Abû Bakr?' When I said that I did not know, Abû Jahl, who was a rough wicked man, slapped my face so severely that my earring broke. Then they left. We spent three nights without news about the Prophet (pbuh) until a man of the Jinn came from southern Makkah chanting some verses of Arab poems. Yet people were following him to listen to his voice without seeing him, until he appeared from the northern part of Makkah singing (what means):

'May Allah, the Lord of men, give the best of his rewards to the two companions who rested in the two tents of Umm Ma'bid[2]. They came with good intent and went off at nightfall. May Muhammad's companion prosper! May the place of Banû Ka'b's woman bring them luck, for she was a look-out for the believers.'

When we heard his words we knew that the Prophet (pbuh) was directed to Madînah."

Surâqah ibn Mâlik ibn Ju'sham said, "When the Prophet (pbuh) emigrated from Makkah to Madînah, the Quraysh offered a reward of a hundred camels to anyone who would seize him. While I was sitting in my people's assembly one of our men approached and stopped by us saying, 'By

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1. Ibn Hishâm said, "I heard more than one scholar explaining this appellation as that when she wanted to fasten on the bag she tore her girdle in two using one piece as a rope and the other as a waistband.

2. The name of Umm Ma'bid was 'Âtikah, the daughter of Khâlid. She belonged to Banû Ka'b. The Prophet (pbuh), Abû Bakr, Âmir ibn Fuhayrah, and 'Abdullâh ibn Arqat went to her to buy from her dates or meat, but found nothing with her. The Prophet (pbuh) found a weak goat at the corner of the tent which did not milk, so he excused her to touch its udders. Thus, plenty of milk flowed from them. Then Umm Ma'bid embraced Islam.

Allah. I have just seen three riders passing by. I believe they were Muhammad and his Companions.' I winked to him to keep silent and said, 'They are the so-and-so people searching for their lost camel.' 'Maybe,' he said and stayed silent. I spent a short while with them; afterwards I went home, prepared my horse which was tethered in the bottom of the valley, and took my weapons from the back of the room. Having put on my suit of armor, I went out with my *azlâm* to cast them. When I did, I got the result which I hated; the arrow with, 'He will not be hurt'. I wished to catch and return him to the Quraysh so that I might be rewarded with the hundred camels.

I rode to chase him. While my horse was running swiftly, he stumbled and I fell to the ground. I resorted to the *azlâm* again but came the same result which I hated, 'He will not be hurt'. However, I insisted on continuing in my pursuit. The same happened again; my horse stumbled, and I fell to the ground. I tried the arrows and the arrow which I hated came out once more. I jumped onto the saddle and galloped at break-neck speed till I came quite close to the Prophet (pbuh). Stumbling again, the forelegs of my horse delved into the ground and fell down. As its legs were getting out of the ground, a smoke arose like a standstorm. At this moment I realized that he was protected and would be victorious. I approached them introducing myself, and asked them to wait for me, as I would not harm them. The Messenger (pbuh) told Abû Bakr to ask me what I wanted from them and I answered, 'Write a document as a token between you (Muhammad) and me.' The Prophet (pbuh) ordered Abû Bakr to do so.

He wrote it on a bone, or parchment or a potsherd and hurled it to me. I kept it in my quiver and returned. No one knew about the whole affair until when the Prophet (pbuh) entered Makkah, and after the battles of At-Ṯâ'if and Ḫunayn, I met him in Al-Ji'rânah and the document was with me. I went through a battalion of the Anṣâr cavalry who began to cast me with their spears saying, 'Go back, what do you want?' However, I went close to the Prophet (pbuh) who was riding his camel, as his shank in his stirrup for me was like the trunk of a palm-tree. I raised my hand with the document, reminding him about it and mentioned my name. He said, '*It is a day of re-payment and charitableness. Let him come close.*' I approached him and embraced Islam. Then I remembered a question for him to ask. I said, 'O

Messenger of Allah, lost camels used to drink from my cistern, which I made for my own camels. Shall I be rewarded for letting them drink?" '*Yes,*' he said, '*for (giving a drink to) every thirsty living being, there is a reward.*' Then I returned to my people and brought my charity to the Prophet (pbuh)."

Ibn Ishâq said that the route of their journey was as follows with the guidance of 'Abdullâh ibn Arqat: starting from below Makkah; along the shore until crossing the road below 'Usfân; then below Amaj; after passing Qudayd by way of Al-Kharrâr then Liqf. Then they passed Madlajat Laqf, down to Madlajat Mahâj, then Marji' Mahâj, down to Marjih from Dhul-Ghadawayn, then the valley of Dhû Kashr, then Al-Jadâjid, then Al-Ajrad. Then they went through Dhû Salam from the vallry of A'dâ', Madlajat Ti'ihn. Then they passed by Al-'Abâbîd, then Al-Fâjjah.

Ibn Hishâm said, "After that they went down to Al-'Arj. As one of their mounts having dropped behind, a man of the Aslam, Aws ibn Hajar[1], took the Prophet (pbuh) to Madînah on a camel of his called Ibnur-Ridâ', sending with him a servant named Mas'ûd ibn Hunaydah. From Al-'Arj their guide rode them to Thaniyyatul-'Â'ir right of Rakûbah down to the valley of Rîm, and from there to Qubâ' to Banû 'Amr ibn 'Awf on Monday 12 Rabî'ul-Awwal at high forenoon."

At Qubâ'

'Abdur-Rahmân ibn 'Uwaymir ibn Sâ'idah said, "Men of my people who were Companions of the Prophet's (pbuh) said to me, 'When we knew about the Prophet's departure from Makkah, we were eagerly awaiting his arrival. After the Fajr prayers, we used to wait for him outside our land. By Allah, we did not leave the place until no more shade was left so we used to return to our land; that was in the hot season. On the day of the Prophet's arrival, we sat as usual until there was no more shade and then we entered our houses. Afterwards, the Prophet (pbuh) arrived. A Jew was the first person to see him. He knew about our habit of waiting for the Prophet (pbuh) to arrive. He yelled out at the top of his voice 'O Banû Qaylah, your

1 This Aws was a Companion and he was not Aws, the pre-Islamic poet

luck has come!' We went out to the Prophet (pbuh) who was in the shadow of a palm-tree with Abû Bakr who was of the same age. Till then most of us had never seen the Prophet (pbuh). Crowds surrounded him without knowing him from Abû Bakr. We knew him only when the shade disappeared and Abû Bakr got up and shielded him with his mantle from the sun heat."

Ibn Ishâq said, "The Prophet (pbuh), stayed with Kulthûm ibn Hidm, while others claim that he stayed with Sa`d ibn Khaythamah. Those of the first view said that he used to leave Kulthûm to meet with the men in Sa`d's house, who was a bachelor, lodging the Prophet's (pbuh) Companions of the emigrants who were also bachelors. Abû Bakr resided with Hubayb ibn Isâf. One said that he stayed with Khârijah ibn Zayd.

`Ali ibn Abi Tâlib stayed in Makkah for three days and nights until he returned the deposits which the Prophet (pbuh) had been entrusted with. Then, he joined the Prophet (pbuh) and lived with him at Kulthûm's house. The Prophet (pbuh) remained in Qubâ' among Banû `Amr ibn `Awf from Monday to Thursday as he established the foundation of his mosque.

In Madînah

The Prophet (pbuh) left Qubâ' on Friday, as he offered the Friday prayer among Banû Sâlim ibn `Awf in the mosque at the bottom of the valley of Rânunâ'. It was the first Friday prayer that he performed in Madînah.

`Itbân ibn Mâlik and `Abbâs ibn `Ubâdah ibn Nadlah with some of Banû Sâlim ibn `Awf came to the Prophet (pbuh) and said, "O Messenger of Allah, abide by us." He replied, "*Let it (the she-camel) step forward freely, for it is commanded (by Allah).*" They did so, and when it reached the home of Banû Bayâdâ, he was received by Ziyâd ibn Lubayd and Farwah ibn `Amr with others of their tribesmen. They invited him but his answer was the same as before. The camel continued with its slackened rein to Banû Sâ`idah where Sa`d ibn `Ubâdah and Al-Mundhir ibn `Amr told him the same thing and he gave them the same reply. The whole thing was repeated by Sa`d ibnur-Rabî`, Khârijah ibn Zayd, and `Abdullâh ibn Rawâhah with some men of Banû Al-Hârith ibnul-Khazraj. This was also repeated with

Salīṭ ibn Qays, Abû Salīṭ Usayrah ibn Abî Khârijah with some men of Banû `Adiyy ibnun-Najjâr, who were the Prophet's closest maternal relatives, as the mother of `Abdul-Muṭṭalib, Salma, the daughter of `Amr, was one of their women.

At last the she-camel stopped at the house of Banû Mâlik ibnun-Najjâr as it knelt at the site of his future mosque, which was then used as a drying-place for dates. The land was owned by two orphans of Banû Al-Najjâr of Banû Mâlik clan, who were under the guardianship of Mu`âdh ibn `Afrâ', Sahl and Suhayl, the sons of `Amr. He did not dismount until it arose again, went forward, turned back and then returned to kneel down in its former spot. It shook and stretched itself on the ground. The Prophet (pbuh) alighted and Abû Ayyûb Khâlid ibn Zayd carried his luggage into his own house and the Prophet (pbuh) stayed with him. He (pbuh) asked about the owners of the drying-place of dates. "It is owned by Sahl and Suhayl, the sons of `Amr," said Mu`âdh ibn `Afrâ'," "and they are orphans in my care. I can pay them for it, so you can build a mosque on it."

The Prophet (pbuh) ordered that a mosque should be built, and he lived with Abû Ayyûb until his mosque and residency were finished. The Prophet (pbuh) worked with the Muslims in the construction to urge them to work.

The Muhâjirûn and the Anṣâr toiled hard. While building, they recited verses in the meter; they mean,

There is no life but that of the next world,

O Allah, have mercy on the Anṣâr and the Muhâjirûn.

The Prophet (pbuh) also said,

There is no life but that of the next world. O Allah, have mercy on the Muhâjirûn and the Anṣâr.

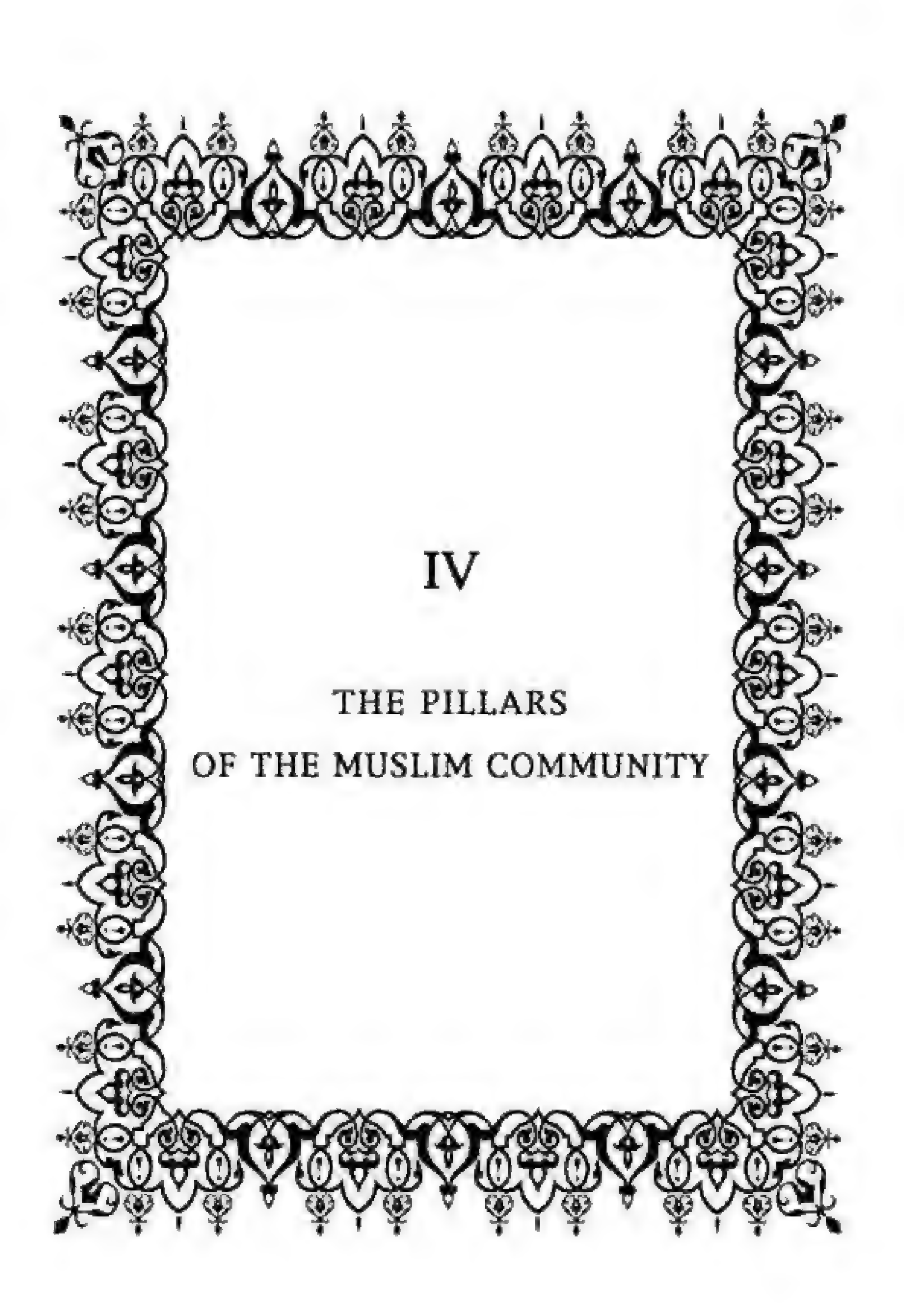
The Prophet (pbuh) stayed with Abû Ayyûb until his mosque and residency were completed; then he went to his new home. Abû Ayyûb reported, "When the Prophet (pbuh) came to reside with me in my dwelling, he occupied the ground floor, while I and Umm Ayyûb (Abû Ayyûb's wife) were above. I said to him, 'O Prophet of Allah, I ransom you with my father and mother, and I hate to reside above you. So come up and let us exchange places.' He answered,

'O Abû Ayyûb, it is more favorable for me and my visitors that we be downstairs.'

Hence we stayed where we were. A jar of ours, which was filled with water, was broken one day. Umm Ayyûb and I mopped up the water with our only garment for use, as we feared that water would drop on the Prophet (pbuh) thus annoying him.

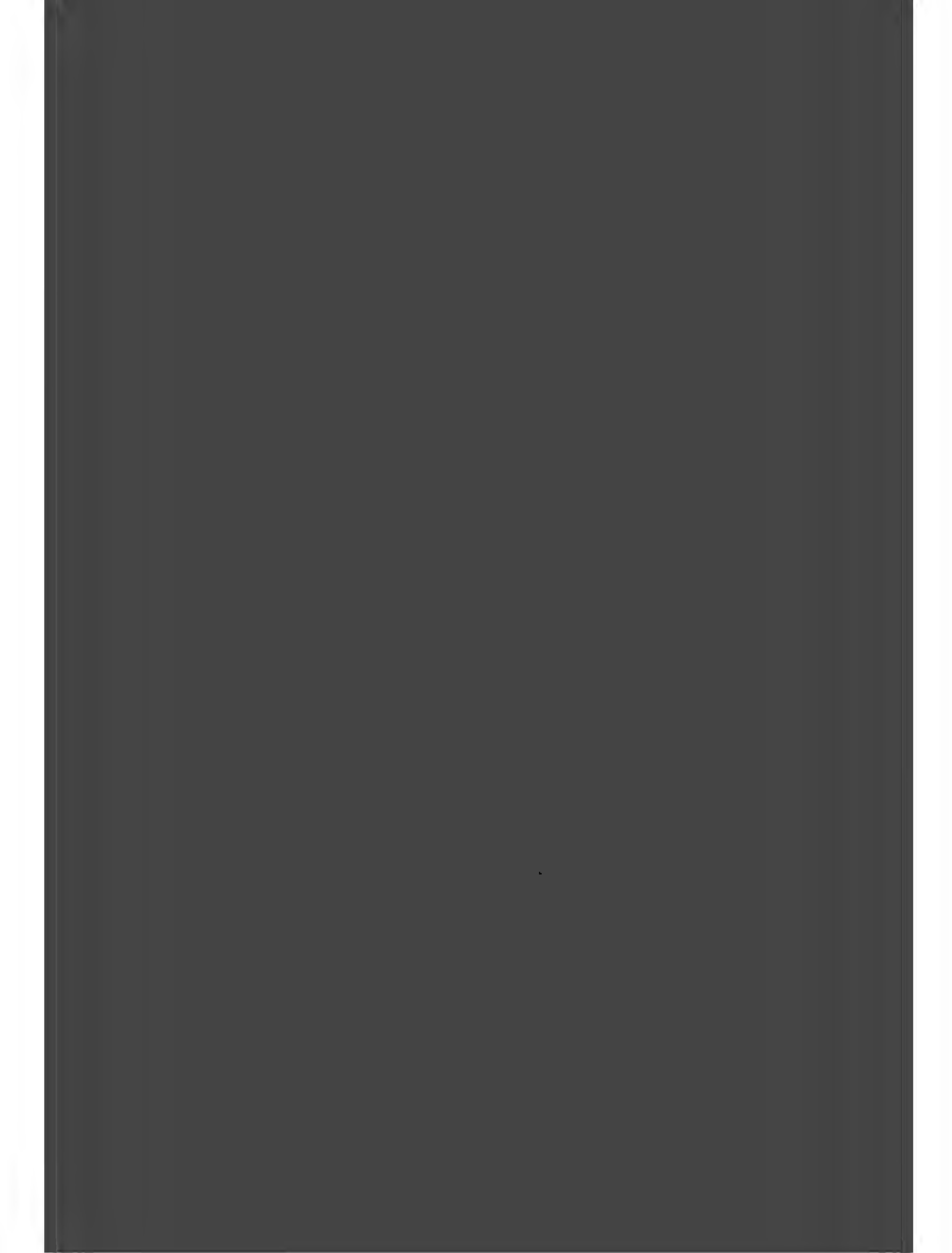
We used to prepare and send his dinner to him. When he returned the leftover, Umm Ayyûb and I used to trace the place where his hand had reached to eat from it hoping to gain a blessing. One night we sent him onions or garlic, but the Prophet (pbuh) returned it without any indication of his hand in it. I rushed to him telling him of our habit and wondering why that time the traces of his hand were not seen. He said that it was because of the smell of the vegetables, as he should speak to people, and he said that we might eat them. We did, but never sent him those vegetables again."

Ibn Is<u>h</u>âq said that the Muhâjirûn joined the Prophet (pbuh) one after the other. None remained in Makkah except those who had been captivated or imprisoned. Entire households with their possessions did not come together except: Banû Maz`ûn from Banû Juma<u>h</u>; Banû Ja<u>h</u>sh ibn Ri'âb, the allies of Banû Umayyah; and Banû Bukayr from Banû Sa`d ibn Layth, the allies of Banû `Adiyy ibn Ka`b. Because of emigration, their houses in Makkah were shut up and resided by no one.



IV

THE PILLARS OF THE MUSLIM COMMUNITY



Speeches and Pacts in Madinah

The Prophet's (pbuh) mosque and residency in Madinah took from the month of Rabî'ul-Awwal to the month of Safar of the following year to be built. Almost all the Ansâr embraced Islam with the exception to Khatmah, Wâqif, Wâ'il, and Umayyah who were from the Awsullâh, a clan of the Aws; these remained polytheist.

The first speech which the Prophet delivered, as reported on the authority of Abû Salamah ibn 'Abder-Rahmân, was as follows. He (pbuh) thanked and praised Allah with suitable words and said,

"Now then, O people, advance (good works) for yourselves. You know, by Allah, one of you may be stricken leaving his flock without a shepherd. Then Allah will ask him, with no interpreter or curtain that may veil him from Him, 'Did My Messenger not come to you and inform you (My Message), and did I not bestow on you property and graces? So what have you advanced for yourself?' Then he will turn right and left and see nothing, then he will look ahead and see nothing but Hell. Whoever can protect his face from the Hell-Fire even with half a date, let him do so; whoever does not find (this, or anything at all) then (let him do it) with a good word; for with it (the good word) a good deed is rewarded tenfold up to the double of seven hundred fold. Peace and Allah's mercy and blessings be upon you.'

In another event the Prophet (pbuh) delivered a speech saying,

"Praise be to Allah Whom I praise and I beseech. We seek refuge with Allah from the evils of ourselves and from our evil deeds. He whom Allah guides none can mislead; and he whom He misleads none can guide. I witness that there is no god but Allah alone, with no partner. The best speech is (that of) the Book of Allah, Glorified and Exalted be He. He is successful the one whom Allah has made his adornment in his heart and made him embrace Islam after disbelief. (He is the one) who has selected it above all human speech, as it is the best and most eloquent speech. Love what Allah loves. Love Allah with all your hearts. Never be

bored with the Words and Remembrance of Allah. Never let your hearts be hardened towards it. Out of everything that Allah creates He chooses, and selects. He has named the best of work[1]*, and (has also named) those whom He selected from among (His) servants, (and has assigned) the useful speech, and the lawful and the prohibited from everything with which people are provided. Thus, worship Allah and do not associate anything with Him; be conscious of Him as He should be conscious of; be true towards Allah with what your mouths say; and love one another with the spirit of Allah among you. Verily, Allah becomes angry when His covenant is breached. Peace be upon you."*

The Prophet (pbuh) wrote a document concerning the Muhâjirûn and the Ansâr in which he made an agreement with the Jews and let them deal freely with regard to their religion and their wealth, and stated the mutual obligations. The contents of the document were as follows;

"In the Name of Allah the Most Merciful, the Ever-Merciful. This is a document from Muhammad the Prophet (governing the relations) between the believers and Muslims of the Quraysh and Yathrib, and those who have followed and striven with them. They are one nation with the exclusion of other people. The Muhâjirûn of the Quraysh, according to their current state (with which they had been when Islam came), shall pay the blood money within themselves and shall ransom their prisoners on reasonable (scale) and with justice among believers. Banû 'Awf, according to their current state, shall pay the blood money they used to pay at first (pre-Islam), and every section shall ransom their prisoners on reasonable (scale) and with justice among believers. Banû Sâ'idah, according to their current state, shall pay the blood money they used to pay at first, and every section among them shall ransom their prisoners on reasonable (scale) and with justice among believers. Banû Al-Hârith, according to their current state, shall pay the blood money they paid at first, and every section shall ransom their prisoners on reasonable (scale) and with justice among believers. Banû Jusham, according to their current state, shall pay the blood money they used to pay at first, and every section among them shall ransom their prisoners on reasonable (scale) and with justice among believers. Banû An-Najjâr, according to their current state, shall pay the blood money they used to

1. i.e. the Remembrance of Allah and the recitation of the Qur'an.

pay at first, and every section among them shall ransom their prisoners on reasonable (scale) and with justice among believers. Banû `Amr ibn `Awf, according to their current state, shall pay the blood money they used to pay at first, and every section shall ransom their prisoners on reasonable (scale) and with justice among believers. Banû An-Nabît, according to their current state, shall pay the blood money they used to pay at first, and every section shall ransom their prisoners on reasonable (scale) and with justice among believers. And, Banû Al-Aws, according to their current state, shall pay the blood money they used to pay at first, and every section among them shall ransom their prisoners on reasonable (scale) and with justice among believers.

Verily, believers shall not leave any destitute person among them without paying his ransom money or blood money on reasonable (scale).

A believer shall not make a pledge with the ally of another believer against him (the latter). Whoever is rebellious or whoever seeks to spread injustice, or sin or aggression, or corruption between believers, the hand of every believer who is conscious of Allah shall be against him, even if he be his child.

A believer shall not kill another believer for the sake of a disbeliever, nor shall he support a disbeliever against a believer.

The protection of Allah is one (and is equally) extended to the humblest of the believers. Believers are protectors (and friends) of one another, excluding other people.

Whosoever of the Jews follows us shall have help and condolence. These shall not be oppressed, nor shall anyone be aided against them. The peace of the believers is one (i.e. indivisible). No (separate) peace shall be made with a believer with the exclusion of another believer when (believers are) fighting in the way of Allah, except on equitable and fair conditions. In every expedition, riders must be one behind the other. Believers must retaliate the blood of one another in the way of Allah. The believers who are conscious of Allah enjoy the best and the most upright guidance.

No polytheist shall protect any property or person belonging to the Quraysh, nor shall he prevent a believer from getting them.

Whoever is accused of killing a believer without a legal cause shall be subjected to retaliation unless the blood heir accepts (to receive blood-money), and all believers shall be against him.

It shall not be lawful to a believer who holds by what is in this document and believes in Allah and the Last Day to support a criminal nor give him refuge. Those who support him or give him refuge shall have the curse and anger of Allah on the Day of Resurrection and no repentance or compensation shall be accepted from them. Whenever you differ about a matter it must be referred to Allah and to (His Messenger) Muhammad (pbuh).

The Jews shall share in the expenses (of war) as long as they are fighting (beside the believers). The Jews of Banû `Awf are one community with the believers; each group has its own religion, allies, and persons, except for those who do injustice and iniquity, thus hurting only themselves and their families. Everything that has been ordained for the Jews of Banû `Awf applies to the Jews of Banû An-Najjâr, the Jews of Banû Al-Hârith, the Jews of Banû Sâ`idah, the Jews of Banû Jusham, the Jews of Banû Al-Aws, and the Jews of Banû Tha`labah, except for those who do injustice and iniquity, thus hurting only themselves and their families. And, the Jafnah, a clan of the (Banû) Tha`labah, are like themselves, and what has been ordained for the Jews of Banû `Awf applies to Banû Ash-Shutaybah.

Righteousness should hinder sin. The allies of the Tha`labah are like themselves, and the entourage of the Jews are like themselves. No one of them goes out (for war) without the permission of Muhammad (pbuh), but he shall not be hampered from avenging for a wound. He who murders (a man), is (like) murdering himself and his household, except by him who has been wronged, for Allah will accept that.

The Jews and the Muslims, each group must bear their own expenses. Each must support the other against anyone who fights the people of this document. They must seek mutual advice and consultation, and righteousness should hinder sin. A man is not responsible for his ally's misbehavior. The wronged must be helped. The Jews shall share in the ex-

continued, 'And he who shuts his door is safe, and he who enters the Mosque is safe'. Then the people diffused to different directions, to their houses and the Mosque."

`Abdullâh ibn Abî Bakr related that when the Prophet stopped at Dhû Ṯuwâ, he was riding his beast wearing a turban of red Yemeni cloth. When he saw how Allah had honored him with victory, he lowered his head in humility to Allah until his beard almost touched the middle of the saddle. Asmâ' the daughter of Abû Bakr related that when the Prophet (pbuh) halted in Dhû Ṯuwâ, Abû Quhâfah asked one of his youngest daughters, to take him up to Abû Qubays (a mountain in Makkah). He had almost lost his sight, so when they ascended he asked her what she could see. "A block of blackness," she said. "It is the cavalry," he said. Then she told him that she was seeing a man running up and down in front of them. He said, "O daughter, it is the adjutant," i.e. the one who gives and forwards the orders to the cavalry. Then she said, "By Allah, the blackness has diffused." He said, "Therefore the cavalry has been set free, so hurry and escort me to my house." While she was taking him down, the cavalry met them before reaching his house. As the girl was wearing a silver necklace, a man encountered her and tore it from her neck. When the Prophet (pbuh) entered the Mosque, Abû Bakr went to him leading his father. On seeing him the Prophet (pbuh) said, *"Why did you not leave the old man in his house and let me go to him there?"* Abû Bakr replied, "It is he who should come to you". He made him sit before him and stroked his breast and asked him to embrace Islam and he did so. When Abû Bakr accompanied his father who was white-haired, the Prophet (pbuh) told them to change that grayness of the hair for him. Then Abû Bakr got up, held his sister's hand, and said, "I implore by Allah and Islam for my sister's necklace". No one answered him, so he said, "O little sister, save the reward for your necklace with Allah, for honesty is rare among people nowadays."

The slogan of the Prophet's Companions on the days of Makkah, Hunayn, and At-Ṯâ'if; for the Muhâjirûn was "O Banû `Abdur-Râhmân", for the Khazraj, "O Banû `Abdullâh", and for the Aws, "O Banû `Ubaydillâh". The Prophet (pbuh) gave instructions to the Muslim leaders when entering Makkah not to fight, except certain individuals who must be killed even if they were found under the curtains of the Ka`bah. Among them was

Establishing Brotherhood between the Muhâjirûn and the Ansâr

Ibn Ishâq said, "The Prophet (pbuh) established mutual brotherhood between his Companions of the Muhâjirûn and the Ansâr. According to what has reached me, and I seek Allah's protection from attributing to him words that he did not say, he said, '*Be brothers in Allah, pair by pair.*' He held the hand of `Alî ibn Abî Tâlib and said, '*This is my brother.*' The Messenger of Allah, was the master of the Messengers and Imam of those who are conscious of Allah, the Messenger of the Lord of the Worlds, and the peerless and incomparable. He and `Alî ibn Abî Tâlib became brothers. Hamzah ibn `Abdel-Muttalib, the lion of Allah and His Messenger, and the uncle of the Prophet, became the brother of Zayd ibn Hârithah, the Prophet's mawlâ. Hamzah bequeathed to Zayd on the Battle of Uhud, in case of his death. Ja`far ibn Abî Tâlib "the one of the two wings, and the flier (in Paradise)" and Mu`âdh ibn Jabal the brother of Ibn Salamah became brothers.

The pairs were as follows:

Abû Bakr and Khârijah ibn Zuhayr; `Umar ibnul-Khattâb and `Itbân ibn Mâlik; Abû `Ubaydah ibnul-Jarrâh and Sa`d ibn Mu`âdh; `Abdur-Rahmân ibn `Awf and Sa`d ibn ar-Rabî`; Az-Zubayr ibnul-`Awwâm and Salamah ibn Salâmah ibn Waqsh; `Uthmân ibn `Affân and Aws ibn Thâbit ibnul-Mundhir; Talhah ibn `Ubaydillah and Ka`b ibn Mâlik; Sa`îd ibn Zayd ibn `Amr ibn Nufayl and Ubayy ibn Ka`b; Mus`ab ibn `Umayr and Abû Ayyub Khâlid ibn Zayd; Abû Hudhayfah ibn `Utbah and `Abbâd ibn Bishr; `Ammâr ibn Yâsir and Hudhayfah ibnul-Yamân; Abû Dharr al-Ghifârî and Al-Mundhir ibn `Amr; Hâtib ibn Abî Balta`ah and `Uwaym ibn Sâ`idah; Salmân the Persian and Abud-Dardâ'; and Bilâl the mawlâ of Abû Bakr and the Prophet's *Mu'adhdhin* (caller to prayer) and Abû Ruwayhah.

These were the men who have been mentioned to us as the Prophet's Companions with whom he cemented ties of mutual brotherhood."

eternal end of the Quraysh." Al-`Abbâs continued, "Riding the Prophet's white mule, I reached Al-Arâk, as I thought I might find some woodcutters, milkers, or anyone who could go to the people of Makkah to tell them about the Prophet (pbuh) so that they could ask for protection before he entered the place by force. While having such an intention, I heard the voice of Abû Sufyân and Budayl speaking to each other. Abû Sufyân was saying, 'I have never seen such fires and camping before.' 'By Allah, it must be the Khuzâ`ah coming for war,' answered Budayl. Abû Sufyân said, 'The Khuzâ`ah are too trivial and few to have such fires and camps.' Thus I knew him by his voice as well as he did. I told him about the Prophet (pbuh) and his army, and showed concern for him and for the Quraysh, 'If he reaches you he will cut off your head, so mount on the back of this mule and I will take you to him and ask safety for you.' He sat behind me, while his two companions went back.

Passing by the Muslim fires, they first became alert, wandering who we were but calmed down saying that it was the Prophet's mule ridden by his uncle. Until we were alongside `Umar's fire, he saw Abû Sufyân on the back of the mule and cried out, 'Abû Sufyân the enemy of Allah! Thanks to Allah that we can seize you without agreement or covenant.' Then he went to the Prophet (pbuh) running, while I made the mule go at a gallop, and the mule won; it was like a slow beast outrunning a slow man. I descended and hastened to the Prophet (pbuh), and `Umar entered repeating what he had said about Abû Sufyân and added, 'O Messenger of Allah! Let me behead him.' I said, 'O Messenger of Allah, I have given him my protection.' Then I sat by the Prophet (pbuh), holding his head and said, 'By Allah, none shall talk secretly to him tonight without my presence'. As `Umar continued to object I said, 'Gently `Umar! By Allah, in case he was of Banû `Adiyy ibn Ka`b you would not have said this; but it is because you know that he is of Banû `Abd Manâf.' He answered, 'Gently `Abbâs! By Allah, the day you embraced Islam was dearer to me than that of Al-Khattâb if he would have become a Muslim.' The Prophet (pbuh) told me to take Abû Sufyân with me to my dwelling and return in the morning.

I did what he had told me, so early in the morning I took him to meet the Prophet (pbuh). On seeing him, he said, *'Woe to you Abû Sufyân, is it not time that you know that there is no god but Allah?'* He answered, 'I ransom you with

A Report on Those of the Prophet's Companions Who Suffered from Fever:

`Â'ishah (may Allah be pleased with her) said, "When the Prophet (pbuh) arrived at Madînah, it was the most place plagued with fever on earth. It infected his Companions who suffered a severe affliction. Yet, Allah kept it from His Prophet. Abû Bakr's *mawlâs*, `Âmir ibn Fuhayrah and Bilâl, were with him in one house when the fever attacked them. I went to nurse them, for that was before the veil had been prescribed for women. Only Allah knows how much they were agonized from fever. I approached my father and asked him how he was doing. He answered,

Any man might be greeted by his family in the morning

While death was nearer than the thong of his sandal.

I said, 'By Allah, my father does not know what he is saying.' Then I went to `Âmir and asked the same question. He said,

I have experienced death before actually tasting it:

The coward's death comes upon him as he sits.

Every man resists it with all his might

Like the ox that protects his body with his horns

I said, 'By Allah `Âmir does not know what he is saying.' Bilâl, when the fever swayed him, lay down on the ground of the house, and raised his voice saying,

Shall I ever spend a night again in Fakhkh[1]

With sweet herbs and thyme around me?

Will the day dawn when I come down to the waters of Majannah[2]

Shall I ever see Shâmah and Tafîl[3] again?

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1. 4 A place outside Makkah;
2. Majannah was a market held below Makkah.
3. Shâmah and Tafîl were two mountains in Makkah.

asked whether Muhammad had permitted it. He said no. Thus, they suspected that `Alî might have been fooling him and all what he had done was useless. He said, "By Allah. I found nothing else to do."

The Prophet (pbuh) gave orders to the Muslims to prepare for an invasion. Abû Bakr was visiting his daughter `Â'ishah who was making the preparations. When he asked her about the place they were to go, she told him that she did not know. Later the Prophet (pbuh) announced that he was going to Makkah and ordered them to be ready. He said, *"O Allah, take away the spies and news from the Quraysh so that we may take them by surprise in their land."* The army got ready.

When the Prophet (pbuh) determined to march to Makkah, Hâtib ibn Abî Balta`ah wrote a message to the Quraysh to tell them about the Prophet's decision to raid them. He gave it to a woman to whom he paid some money to convey it to the Quraysh. She put it on her head, then plaited her braids over it and left. The Prophet (pbuh) received a report from heaven of Hatib's deed. Thus, he summoned `Alî ibn Abî Tâlib and Az-Zubayr ibnul-`Awwâm and said, *"Go after a woman with whom there is a letter from Hâtib ibn Abî Balta`ah to the Quraysh warning them of our decision against them."* They overtook her in Al-Khalîqah of Banû Abû Ahmad. Making her get down, they looked into her baggage but found nothing. `Alî swore by Allah to her that the Prophet was never to be misinformed nor were they, and that if she did not give the letter they would strip her. When she found him serious, she told them to turn aside. She undid her braids and gave the letter to him. When the Prophet (pbuh) got the letter from him, he called Hatib and asked him, *"What induced you to do so?"* He said, "By Allah, I believe in Allah and His Messenger and my belief has never changed. But I am a man of no position among the Quraysh and I have children and a family there so I had to do something for their sake." `Umar asked the Prophet to let him behead Hâtib considering him a hypocrite. However, the Prophet (pbuh) said, *"How do you know `Umar! Perhaps Allah looked at those who attended Badr on the Day of Badr and said, 'Do as you like, for I have forgiven you.'"*

Allah the Almighty sent down concerning Hâtib, ﴾*O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists, etc.) as friends, showing affection towards them...*﴿ to ﴾*Indeed there has been an excellent example for you in Ibrâhîm (Abraham) and those with him, when they said*

revenge. By my life, you rob in the inviolable area, will you not then avenge in it?"

When they attacked them at Al-Watîr at night they killed Munabbah, a man who had a weak heart. He told Tamîm ibn Asad who accompanied him, to flee for he was sure that he would die, whether they killed him or set him free, since he had a problem in his heart. Hence, Tamîm managed to escape, while Munabbah was caught and killed. On entering Makkah the Khuzâ`ah resorted to the house of Budayl ibn Warqâ' and that of an ally of theirs called Râfi`.

With the attacks of the Quraysh and Banû Bakr against The Khuzâ`ah killing some of them, they were in fact violating their treaty with the Prophet (pbuh) through their aggressive attitude towards the Khuzâ`ah who were in bond with him. Under this situation, `Amr ibn Sâlim al-Khuzâ`î and one of Banû Ka`b went to the Prophet (pbuh) in Madînah. That was among the causes of the Conquest of Makkah. `Amr stood by him while he was sitting with the people in the mosque, told him about the breach of the pledge, and asked for help. The Prophet (pbuh) said, *"You will get help, O `Amr ibn Sâlim!"* When a cloud appeared in the sky to him, he said, *"Verily, this cloud will pour down with the victory of Banû Ka`b."*

Together with a band of the Khuzâ`ah, Budayl ibn Warqâ' went to the Prophet (pbuh) in Madînah to inform him of their affliction and how the Quraysh were supporting Banû Bakr against them. After meeting him they returned to Makkah. The Prophet (pbuh) had said to them, *"It seems that you will see Abû Sufyân coming to reinforce the treaty and extend its term."* When Budayl and his companions had reached `Usfân they met Abû Sufyân ibn Harb, who had been dispatched by the Quraysh to reinforce the treaty with the Prophet (pbuh) and to make an extension, as they feared the outcome of what they had done. When Abû Sufyân saw Budayl, he asked him from where he was coming, as he suspected that he had been to the Prophet (pbuh). He answered that he had been moving with the Khuzâ`ah along that coast and at the bottom of that valley, while he denied that he had been to Muhammad (pbuh), when he had asked him so. Budayl had continued to Makkah, and Abû Sufyân did not believe him as he said to himself, "In case Budayl went to Madînah he would have foddered his camels date-seeds to eat there." He went to the place where camels had rested, split up their dung,

with it until when he was in the heart of the battle with no way out, he alighted his roan horse, hamstrung it, and resumed fighting until he was killed.

Ibn Hishâm said, "A scholar whom I trust told me that Ja`far held the standard first in his right hand, but it was cut off, so he seized it with his left hand which was also cut off. Then he clasped it to his breast with his arms until he was killed. He was thirty-three years of age. Consequently, Allah rewarded him with two wings in Paradise with which he flew wherever he wished. It was said that a Roman warrior struck him, cutting him a sunder."

Ibn Is<u>h</u>âq said that after the killing of Ja`far, `Abdullâh ibn Rawâ<u>h</u>ah held the standard and stepped forward with it while riding his horse. He had to repress himself as he felt hesitant to proceed, but he blamed himself and got off. Then his cousin offered him a meat bone, saying, "Support yourself with this, for you have suffered a lot in these difficult days." He took a little bite, but when he heard the sounds of disorder and crowd in the army, he hurled it away, saying to himself, "Are you (still living) in this world?" He gripped his sword, advanced, and fought until he was killed. Then Thâbit ibn Aqram the brother of Banû Al-`Ajlân took the standard. He cried out, "O Muslims, come together round a man of you." They said, "You (be this man)." But he objected so they rallied to Khâlid ibnul-Walid. As he took the standard, he parried the enemy to avoid an encounter. Then he withdrew and the enemy averted from him until he retreated with the army.

According to what has reached me, when the army was crushed the Prophet (pbuh) said, *"Zayd held the standard and fought with it until he was killed as a martyr; then Ja`far took it and fought with it until he was killed as a martyr."* Then he (pbuh) kept silent, so the faces of the An<u>s</u>âr changed color for they thought that some mischief had happened to `Abdullâh ibn Rawâ<u>h</u>ah. Yet he continued, *"Then `Abdullâh ibn Rawâ<u>h</u>ah held it and fought with it until he was killed as a martyr."* Then he said, *"They were carried up to me in Paradise, as I saw in a vision, on beds of gold. I saw `Abdullâh's bed turning aside from the beds of his two fellows* (i.e. Zayd and Ja`far). *When I asked for the reason, I was told that they moved on* (without hesitation) *but he wavered before he moved on."*

Khâlid ibnul-Walîd with the army, was getting close to Madînah when the Prophet (pbuh) went out to welcome them together with the Muslims and the boys who went running whereas the Prophet (pbuh) was mounted on

returned to Madinah without fighting, and stayed there for the rest of Rabî`ul-Âkhir and a part of Jumâdâ al-Ûlâ.

The Invasion on Al-`Ushayrah

The Prophet (pbuh) invaded the Quraysh through the path of Banû Dinâr, Fayfâ'ul-Khabâr, and stopped under a tree at the valley of Ibn Azhâr where he offered prayer and founded his mosque. Food was prepared and he ate accompanied by those who were with him. The site of the stones of his cooking-pot is still known. He drank from the water of a place called Al-Mushtarab. Then he departed Al-Khalâ'iq leftward in the direction of a glen called Shi`bat `Abdullâh; then to the left again until he went down to Yalyal and stopped at its crossing with Ad-Dabu`ah. He drank from the well at Ad-Dabu`ah traversing the plain of Malal until he met the track in Sukhayrât al-Yamâm straight to Al-`Ushayrah in the valley of Yanbu` where he stayed throughout the month of Jumâdâ al-Ûlâ and some days of the following month. He made a pact of peace there with Banû Mudlij and their allies Banû Damrah, and returned to Madînah without a fight.

The Expedition of Sa`d ibn Abî Waqqâs

At the same time, the Prophet (pbuh) sent Sa`d ibn Abî Waqqâs with eight men of the Muhâjirûn, who reached Al-Kharrâr in Al-Hijâz. They too returned without fighting.

The Invasion on Safawân,
the First Invasion of Badr

After the invasion on Al-`Ushayrah, the Prophet (pbuh) had stayed less than ten nights in Madînah when Kurz ibn Jâbir al-Fihrî raided the grazing camels of Madînah. The Prophet (pbuh) pursued him, until he reached a valley called Safawân, in the direction of Badr. Kurz fled and could not be caught. This was the first invasion of Badr. Afterwards, the Prophet (pbuh)

House concealed him from the polytheists and then he touched the Southern Corner. He walked to kiss the Black Stone. He ran in the first three rounds and walked the rest."

According to Ibn `Abbâs, the Prophet (pbuh) married Maymûnah the daughter of Al-Hârith in this visit when he was in the state of *ihrâm*. Al-`Abbâs ibn `Abdul-Muttalib was the one who married him to her. The Prophet (pbuh) spent three days in Makkah. Huwaytib ibn `Abdel-`Uzzâ went to him on the third day with a band of the Quraysh, as the latter had charged him to let the Prophet (pbuh) leave Makkah. They said, 'Your term has ended, so leave us.' The Prophet (pbuh) answered, '*Why do you not let me stay to wed among you and prepare a feast for you to attend?*' They said, 'We do not need your food so get away.' Hence, the Prophet (pbuh) departed, leaving Abû Râfi` his *mawlâ* to take care of Maymûnah until he drove her to him in Sarif where the wedding took place, and then they continued on their way to Madînah.

Ibn Hishâm said that, according to Abû `Ubaydah, Allah revealed to him,

> ﴿ *Indeed Allah shall fulfil the true vision which He showed to His Messenger* [i.e. the Prophet saw a dream that he has entered Makkah along with his companions, having their (head) hair shaved and cut short] *in very truth. Certainly, you shall enter Al-Masjid-al-Harâm; if Allah wills, secure, (some) having your heads shaved, and (some) having your head hair cut short, having no fear. He knew what you knew not, and He granted besides that a near victory.* ﴾

(Al-Fath: 27)

The Raid on Mu'tah[1] in Jumâdâ al-Ûlâ, 8 AH

The Prophet (pbuh) stayed in Madînah for the rest of Dhul-Hijjah, as the polytheists conducted the pilgrimage, until Rabî` al-Awwal and Rabî` al-Âkhir. In Jumâdâ al-Ûlâ in the year AH, he sent a mission to Mu'tah in Syria, putting Zayd ibn Hârithah as commander, to be replaced with Ja`far ibn Abî Tâlib if he was killed and `Abdullâh ibn Rawâhah if Ja`far was

1. A village in Al-Balqâ' in Syria.

`Uthmân ibn `Abdullâh and Al-Hakam ibn Kaysân were captivated. Nawfal fled and evaded them. `Abdullâh ibn Jahsh and his companions returned to Madînah with the caravan and the two captives.

When they went to the Prophet (pbuh), he said,

"I did not command you to fight in the Sacred months."

He retained the caravan and the two prisoners and forbade taking anything from them. When the Prophet (pbuh) said so, the men felt desperate and thought they were doomed. The Muslims censured them for how they acted. The Quraysh said, "Muhammad and his Companions have permitted (fighting in) the inviolable month, shedding blood therein, taking spoils, and imprisoning men." The Muslims in Makkah who refuted them said that the whole thing had happened in Sha`bân.

When a lot of talk was provoked, Allah sent down to His Prophet (pbuh),

﴾*They ask you concerning fighting in the Sacred Months (i.e. 1st, 7th, 11th and 12th months of the Islamic calendar). Say, 'Fighting therein is a great (transgression) but a greater (transgression) with Allah is to prevent mankind from following the Way of Allah, to disbelieve in Him, to prevent access to Al-Masjid-al-Harâm (at Makkah), and to drive out its inhabitants...'*﴿

(Al-Baqarah: 217)

This means if you have killed (some of them) in the Inviolable month, they have drawn you back from the way of Allah with their disbelief in Him, and from the Inviolable Mosque, and expelled you from it when you were its people. This is a greater violation than the slaying of those whom you have killed. ﴾*...and Al-Fitnah*[1] *is worse than killing...*﴿ I.e. they used to seduce the Muslims in his religion to turn them back from their religion and that it is worse in the sight of Allah than killing.

﴾*...And they will never cease fighting you until they turn you back from your religion (Islamic Monotheism) if they can...*﴿

(Al-Baqarah: 217)

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1 Seduction, tumult, and oppression.

had done to them. "O Messenger of Allah, what has happened to me is the same as what has happened to you," said Bilâl. The Prophet (pbuh) admitted, "*You are right.*" Then the Prophet (pbuh) rode his camel for rather a short distance, where he made it kneel, so that he and the men performed ablution. He commanded Bilâl to call for the prayer. The Prophet (pbuh) led people in the prayer and when they ended it, he approached the people and said, "*If you forget to perform your prayer, perform it once you remember it, for Allah, Glorified and Exalted be He, says, ﴿...and perform As-Salâh (Iqâmat-as-Salâh) for My Remembrance﴾* (Tâhâ: 14)."

I heard that the Prophet (pbuh) provided Ibn Luqaym al-`Absî with the chickens or livestock of Khaybar. The conquest was carried out in Safar.

The Arrival of Ja`far ibn Abî Tâlib from Abyssinia
(And a Report on the Migrants to Abyssinia)

Ibn Hishâm said from Ash-Shu`abî, "Ja`far ibn Abî Tâlib came to the Prophet (pbuh) on the day when he conquered Khaybar. The Prophet (pbuh) kissed his forehead and hugged him saying, *'I do not know which makes me happier, the conquest of Khaybar or the arrival of Ja`far.'*"

Ibn Ishâq said, "Some of the Prophet's (pbuh) Companions remained in Abyssinia until he dispatched `Amr ibn Umayyah ad-Damrî to the Negus to bring them back in two ships. They arrived while he was in Khaybar after Al-Hudaybiyah. Their names were as follows:

From Banû Hâshim: Ja`far ibn Abî Tâlib with his wife Asmâ' the daughter of `Umays and his son `Abdullâh who was born in Abyssinia.

From Banû `Abd Shams ibn Manâf: Khâlid ibn Sa`îd ibnul-`Âs ibn Umayyah ibn `Abd Shams with his wife Amînah the daughter of Khalaf ibn As`ad; his two children Sa`îd and Amah, who were born in Abyssinia, and his brother `Amr. There were also Mu`ayqib ibn Abî Fâtimah, who became guardian of the Muslims public treasury under the rule of `Umar ibnul-Khattâb, and Abû Mûsâ al-Ash`arî.

From Banû Asad ibn `Abdel-`Uzzâ: Al-Aswad ibn Nawfal ibn Khuwaylid.

them that Muhammad and his Companions were waiting for it. Damdam rapidly headed for Makkah.

Three days prior to Damdam's arrival, `Âtikah the daughter of `Abdul Muttalib saw a vision which terrified her. She sent for her brother Al-`Abbâs saying, "O Brother, I had a vision last night which terrified me and I fear that evil and adversity will afflict your people. So keep what I tell you as a secret." He asked what she had seen and she said, "I saw a man riding a camel who stopped at the valley. He yelled at the top of his voice, 'Rise, O people, do not let your men confront a calamity that will come in three days time.' I saw the people gather around him. He then entered the Mosque and the people followed him. While they were surrounding him his camel got up onto the top of the Ka`bah. Then he repeated the call with the same words. Afterwards his camel rose to the top of Abû Qubays, he shouted out again, took a rock and loosened it, which kept on falling down to the bottom of the mountain where it was divided into small pieces. There was no house or residence in Makkah but got a bit of it." Al-`Abbâs said, "By Allah, verily it is a vision, and you had better conceal it and not mention it to anyone." Al-`Abbâs then met Al-Walîd ibn `Utbah who was his friend. He informed him about it but asked him to keep it a secret. Yet Al-Walîd told his father and the story prevailed in Makkah so that the Quraysh were speaking about it in their public assemblies. Al-`Abbâs said, "I woke up in the morning to circumambulate the House, whereas Abû Jahl was sitting with a group of the Quraysh discussing `Âtikah's vision. When he saw me he said, 'After finishing your circumambulation come and join us.' When I sat with them, Abû Jahl said, 'O son of `Abdul Muttalib when did such prophecies happen among you?' 'What do you mean by that?' I asked. 'That vision which `Âtikah dreamt of,' he replied. I said, 'And what did she see?' He said, 'Is it not enough for you that your men prophesize than that your women do the same? `Âtikah claimed in her vision that someone said, 'Rise to war in three days.' We shall await these three days; if her saying is true, then it will be so; yet if after the three days nothing has occurred, we will write a document that you are the greatest liars among the Arabs.' By Allah I did nothing more than repudiating and denying that she had seen anything.

to death. On Marhab's death, his brother Yâsir arose to duel. Hishâm ibn `Urwah said that when Az-Zubayr ibnul-`Awwâm emerged to fight Yâsir, his mother Safiyyah, the daughter of `Abdul-Muttalib said, "(Will you let him) kill my son, O Messenger of Allah?" He answered, *"But your son will kill him, if Allah wills."* Az-Zubayr went out and killed Yâsir.

Salamah ibn `Âmir ibnul-Akwa` related, "The Prophet (pbuh) sent Abû Bakr with the standard against some of the Khaybar strongholds. He fought until he became exhausted and returned without a conquest. Afterwards, he sent `Umar but with the same results. The Prophet (pbuh) said, *"Tomorrow I will give the banner to a man who loves Allah and his Messenger. Allah will overcome it with his hands, and he never escapes."* Hence the Prophet (pbuh) summoned `Alî who had had a problem in his eye at that time, so he (pbuh) spat in his eye and said, *"Take this standard and proceed with it, until Allah grants you victory."*

Salamah said, "Alî harried away with it, gasping as he rushed, while we were behind him following his traces until he fixed the standard in a pile of stones under the fortress. From the topmost part of the fortress, a Jew looked down at him and asked, "Who are you?" He replied, "I am `Alî ibn Abî Tâlib." The Jew continued, "You will be granted victory, by what was sent to Mûsâ!" He did not return until Allah had made the conquest through his hands. The two strongholds of Khaybar, Al-Watih and As-Sulâlim were besieged by the Prophet (pbuh) until the Jews there were sure of their death so they asked him to let them leave and spare their lives, and he (pbuh) accepted. He (pbuh) had taken control of all their property, Ash-Shaqq, Natâh, and Al-Katîbah and all their fortresses except those two strongholds. When the people of Fadak knew that they had done so, they sent to the Prophet and asked him to treat them in the same way.

Muhaysah ibn Mas`ûd, the brother of Banû Hârithah, was among the mediators. The people of Khaybar asked for surrender and that the Prophet (pbuh) would let them undertake their property against a half share of the output, saying, "We know it better than you and we are better growers." The Prophet (pbuh) accepted their proposal but stipulated that *"If we wish to exile you, we will do it."* He made a similar reconciliation with the people of Fadak. Thus, Khaybar conceded to the Muslims, while Fadak was fully for the Prophet (pbuh), since they made no expedition with either cavalry or

in the form of Surâqah ibn Mâlik ibn Ju`shum saying, "I pledge that Kinânah will not assail you in the back," so they dashed swiftly.

A few nights had passed of the month of Ramadân, when the Prophet (pbuh) went to war. He charged `Amr ibn Umm Maktûm to lead the people in prayers and called Abû Lubâbah from Ar-Rawhâ' to superintend Madînah. He gave the white standard to Mus`ab ibn `Umayr. Two black flags were in front of the Prophet (pbuh), one with `Alî ibn Abî Tâlib called Al-`Iqâb and the other with one of the Ansâr. Only seventy camels were owned by his Companions who rode on each alternatively: the Prophet (pbuh) with `Alî and Marthad ibn Abî Marthad al-Ghanawî on one camel; Hamzah ibn `Abdel-Muttalib, Zayd ibn Hârithah, and Abû Kabshah and Anasah, two *mawlâs* of the Prophet on one; and Abû Bakr, `Umar, and `Abdur-Rahmân ibn `Awf on one camel.

He marched out the road to Makkah by the upper course from Madînah, going through Al-`Aqîq, Dhul-Hulayfah, and Ulâtul-Jaysh, passing by Turbân, Malal, Ghamîsul-Hamâm, Sukhayrâtul-Yamâm, and As-Sayâlah; then by the chasm of Ar-Rawhâ' to Shanukah. Reaching `Irquz-Zabyah, they met a nomad and asked him about the Quraysh, but he knew nothing. The people said, "Greet the Messenger of Allah." He said, "Is he among you?" and when they said he was, he greeted him and said, "If you are the Messenger of Allah, then tell me what the gut of my she-camel contains." Salamah ibn Salâmah said to him, "Do not ask the Prophet; come to me and I can tell you about it. You leapt upon her and she is pregnant of a little goat from you!" The Prophet (pbuh) said, *"Stop it! You have spoken obscenely to the man."* Then he left Salamah.

The Prophet (pbuh) halted at Sajsaj, the well of Ar-Rawhâ'; then traveled to Al-Munsaraf, departing from the road of Makkah leftward, turning to the right to An-Nâziyah heading for Badr. Proceeding in that direction, he crossed a valley called Ruhqân between An-Nâziyah and the strait of As-Safrâ'; then along the strait to near As-Safrâ'. He then sent Bashas ibn `Amr al-Juhanî and `Adiyy ibn Abî az-Zaghbâ' al-Juhanî to Badr to find out news about Abû Sufyân and his caravan. Having sent them on ahead he departed.

Reports came to him that the Quraysh had marched to defend their caravan. He consulted his people. Abû Bakr got up and spoke well. Then

Az-Zuhri said that no previous victory was greater than this. It was only fighting when people met; however, when there was an armistice instead of war, people felt secure, sat together, and negotiated to settle disputes. Thus, none rationalized what was said concerning Islam but embraced it. In those two years as many embraced Islam as ever before, perhaps more.[1]

The March to Khaybar in Al-Muharram, 7 AH

After his return from Al-Hudaybiyah, the Prophet (pbuh) spent Dhul-Hijjah and part of Al-Muharram in Madînah, while the polytheists were in charge of pilgrimage. Then in the remainder of Al-Muharram he set forth against Khaybar. Abû Mu`attib ibn `Amr related, "When the Messenger of Allah oversaw Khaybar he said to his Companions, while I was among them, '*Stop*'. Then he said, *'O Allah, Lord of the heavens and what they overshadow, Lord of the lands and what they make to sprout, Lord of the devils and what they lead astray, Lord of the winds and what they winnow! We ask You the goodness of this town, the goodness of its people, and the goodness of what is in it. We seek Your refuge from its evil, the evil of its people, and the evil of what is in it. Proceed in the name of Allah.'* That was what he used to say on entering every town."

Anas ibn Mâlik related, "The Messenger of Allah (pbuh) used to make his raids in the morning. If he heard the call to prayer he would not advance, and if he did not hear it he would raid. We reached Khaybar at night, and the Prophet (pbuh) spent the night there. In the morning as he did not hear the call to prayer, he rode and we rode with him, and I was riding behind Abû Talhah with my foot touching the Prophet's. We met the laborersof Khaybar in the morning with their spades and baskets. On seeing the Prophet (pbuh) and the army they yelled, "Muhammad with his army," and turned tail and escaped. The Prophet (pbuh) said, *'Allâhu Akbar! Khaybar is destroyed. When we alight in a people's yard, it is a bad morning for those who are warned.'* "

Ibn Ishâq said, "The Prophet (pbuh) stepped out from Madînah to Khaybar throughout `Isr[2], where a mosque was constructed for him; then

1. Ibn Hishâm said that the evidence for Az-Zuhri's words was that the Messenger of Allah (pbuh) went to Al-Hudaybiyah with one thousand and four hundred men, while in the narration of Jâbir ibn `Abdillâh in the year of the Conquest of Makkah, only two years later, he went with ten thousand men
2. A mountain between Madînah and Al-Far` valley.

Then the Prophet (pbuh) halted near Badr. He rode on with one of his Companions until he met an old Bedouin. He asked him about the Quraysh as well as about Muhammad and his Companions, and whether he had any information about them. The old man stated, "I will not tell you until you tell me which of the two you are." The Prophet (pbuh) retorted, *"If you answer us, we will tell you."* He said, "Tit for tat?" "Yes", he replied. The Bedouin said, "I have heard that Muhammad and his Companions moved on such-and-such a day. If that is right, they today should have reached such-and-such a place, (referring to where the Prophet (pbuh) actually was). Also I heard that the Quraysh marched out on such-and-such a day, so today they should have been in such-and such a place," where they actually were. When he had finished he said, "Where did you come from?" The Prophet (pbuh) said, *"We are from mā"*[1]." Then he departed, while the old man was saying, "What does this mean? Is he from the Mā' of Iraq?"

Then the Prophet (pbuh) went back to his Companions. In the evening, he sent 'Alī ibn Abī Ṯālib, Az-Zubayr ibnul-'Awwām, and Sa'd ibn Abī Waqqāṣ with a number of the Companions to the well at Badr in search of news, where they seized some of the Quraysh water-men, among whom were Aslum of Banū Al-Ḥajjāj, and 'Arīḏ Abū Yasār of Banū Al-'Āṣ ibn Sa'īd. They caught them and inquired of them while the Prophet (pbuh) was performing prayer. They said, "We are the water-men of the Quraysh; they sent us to bring them water." The people did not like their answer, as they hoped that they belonged to Abū Sufyān. Thus, they beat them severely until the two claimed that they belonged to Abū Sufyān. So they released them. When the Prophet (pbuh) finished his prayers, he said, *"When they told you the truth you beat them; and when they lied you released them? They spoke the truth for they belong to the Quraysh. Inform me (you two) what about the Quraysh?"* They retorted, "They are behind this dune which you see on the remotest embankment." The Prophet (pbuh) asked them about their number and they said that they were many but they did not know their exact number; hence he inquired of them about the number of beasts they sacrificed each day. When they said nine or ten, he said, *"The people are be-*

1. In Arabic, this word means 'water', which can also be used to refer to semen out of which man is created. The Prophet (pbuh) meant the latter but he used *mā'*, and not sperm, to make it ambiguous for the man and avoid telling lies at the same time, as *Mā'* is also the name of a place. (Reviser)

know this. Write instead *"In Your name, O Allah."* The Prophet (pbuh) agreed to write that. Then he said, *"Write down 'This is what Muhammad, the Messenger of Allah has reconciled with Suhayl ibn `Amr."* Suhyal objected, "If I witnessed that you are Allah's Messenger, I would not fight you. Write your own name and your father's." The Prophet (pbuh) said,

> *"Write 'This is what Muhammad ibn 'Abdullâh has reconciled with Suhayl ibn `Amr. They have agreed to stop all fighting for ten years, during which time the people will live safely, restraining from animosities on condition that in case anyone goes to Muhammad without his guardian's permission, he will send him back to them; and in case that anyone of Muhammad's followers goes to the Quraysh they will not send him back to him. We will not show hostility one to another and there will be no theft or treachery. He who wishes to enter into a covenant and agreement with Muhammad may do so and he who wishes to enter into a covenant and agreement with the Quraysh may do so.'"*

The Khuzâ`ah chose to enter into a bond and agreement with the Prophet (pbuh), while Banû Bakr chose the Quraysh and said to the Prophet (pbuh), "You should keep back from us this year, not enter Makkah against our will. As for the next year, we will leave it for you to spend three nights with your Companions. Thereupon, you may bring with you nothing more than riders' weapons and swords in sheaths."

While the Prophet (pbuh) and Suhayl were writing the agreement, Abû Jandal ibn Suhayl ibn `Amr suddenly showed up in fetters, having fled to the Prophet (pbuh). The Prophet's Companions left and they did not doubt the conquest of Makkah, for they depended on a vision (dream) which the Prophet (pbuh) had seen. When they saw the talks for peace and withdrawal taking place and what the Prophet (pbuh) had endured, they were extremely depressed almost to the point of death. When Suhayl saw Abû Jandal, he slapped him on the face and gripped his collar, saying, "O Muhammad, the issue between us was resolved before this man arrived to you." He agreed. Suhayl pulled him violently by his collar and drew him away to send him back to the Quraysh, while Abû Jandal yelled with all his strength, "O Muslims! Am I to be sent back to the polytheists to seduce me from my religion?" This augmented the people's grief. The Prophet (pbuh) said,

a dense surface which did not prevent the Prophet's movements, but severely confined the movements of the Quraysh. The Prophet (pbuh) hurried to the water. Getting to the proximal water of Badr, he settled down.

Al-Hubâb ibnul-Mundhir said, "O Messenger of Allah, is this the spot which Allah has inspired you to occupy, so that we cannot move from it, or is it a matter of stratagem of war and the product of consultation?" When the Prophet (pbuh) said that it was a stratagem of war and consultation, Al-Hubâb pointed out, "It is not a good place to stop in. Let us continue and encamp by the nearest well of water and make a cistern full of water, and destroy the other wells; then we can fight our enemy who will have nothing to drink.

The Prophet (pbuh) approved of his excellent plan which was immediately carried out; the wells were destroyed; a cistern was constructed and filled with water from which his men filled their drinking-vessels.

Sa'd ibn Mu'âdh said, "O Prophet of Allah, let us make a hut for you to stay in, having your riding beasts await; then we will go on fighting the enemy and if Allah grants us victory, that is what we wish; if it is defeat, you could ride your camels and go back to Madînah to our people who are left behind, for they love you as much as we do. If they knew that you would go to war they would not have remained behind. Allah will protect you with them; they will give you good advice and strive in the cause of Allah with you." The Prophet (pbuh) praised him and prayed to Allah for his good. Then a trellis was built for the Prophet (pbuh) and he stayed there.

Having moved in the morning, the Prophet (pbuh) saw the Quraysh approaching from the *'Aqanqal* dune into the valley, he exclaimed,

> *"O Allah, here is the Quraysh coming in their conceit and haughtiness challenging You and belying Your Messenger. O Allah, grant me victory which You have promised. O Allah, destroy them this morning!"*

When the Quraysh settled down, a number of them, among whom was Hakîm ibn Hizâm, went to the Prophet's basin to drink. The Prophet (pbuh) let them drink, but whoever drank of it on that day was slain with the exception to Hakîm who later became a devout Muslim and used to say, when he was fervid in his oath, "By Him Who rescued me on the Day of Badr."

The Prophet (pbuh) told him the same words that he had said to those who had come before him, namely, that he had not come to fight against them. He left the Prophet (pbuh) after seeing how the Muslims treated him. Whenever the Prophet (pbuh) finished his ablution, they ran after him to obtain the water he had utilized; if he expectorated they hurried to it; and in case a hair fell from his head they rushed to pick it up. Hence he returned to the Quraysh saying, "I have been to Chosroes, Caesar, and Negus in their kingdoms, but never have I seen a king among his people like Muhammad among his Companions. They will never leave him in any case, so make up your mind."

The Prophet (pbuh) sent Khirâsh ibn Umayyah al-Khuzâ`î to the Quraysh in Makkah, and made him ride one of his camels called Ath-Tha`lab, to tell their notables the reason for his coming. However, they hamstrung the Prophet's camel and were about to slay the man, but the blacks protected him and released him, so that he returned safely to the Prophet (pbuh).

Afterwards when the Prophet (pbuh) summoned `Umar to convey the same message to Makkah, `Umar told him he felt that they would kill him, especially no one from Banû `Adiyy ibn Ka`b was in Makkah to defend him, and the Quraysh were aware of his animosity and rudeness towards them. He recommended that he should dispatch a man who was dearer to them than himself and he named `Uthmân ibn `Affân. The Prophet (pbuh) sent `Uthmân to Abû Sufyân and the celebrities of the Quraysh to inform them that he had not come for war but only as a visitor to the Inviolable House and to glorify its sanctity.

As he was about to enter Makkah, `Uthmân met Abân ibn Sa`id ibnul-`Âs who drove him in front of him. He further provided him with protection until he reported the Prophet's message to them. After stating the whole message, they said to him, "If you wish to circumambulate the House, do so." He answered that he would not until the Messenger of Allah (pbuh) could also do so. The Quraysh imprisoned him and the Prophet (pbuh) and the Muslims were told that `Uthmân had been slain.

The Willing Covenant

Ibn Ishâq said that `Abdullâh ibn Abî Bakr told him that when it reached the Prophet (pbuh) that `Uthmân had been killed, he said that they would

Get up, hence, and call for your pact with them and the killing of your brother." `Âmir yelled, "Alas for `Amr! Alas for `Amr!" War was stirred up, all were infuriated, the people held steadfastly to their evil cause, while `Utbah's advice was left unheeded.

Al-Aswad ibn `Abdel-Asad al-Makhzûmî, a fierce bad-tempered man, stepped out swearing, "I swear by Allah that I will surely drink from their cistern or demolish it or die before reaching it." Hamzah ibn `Abdel-Muttalib engaged with him, and struck him, sending his foot with half of his shank flying. He fell on his back and his foot was streaming with blood towards his friends. He scrambled to the cistern and threw himself aiming to fulfil his oath, but with another blow Hamzah killed him in the cistern.

`Utbah ibn Rabî`ah came out between his son Al-Walîd and his brother Shaybah, from the lines of the Quraysh and called for a duel with the Muslims. Three young men of the Ansâr stood against him: `Awf and Mu`awwidh the sons of Al-Hârith and `Abdullâh ibn Rawâhah. When the Quraysh knew that they were from the Ansâr, they said they had nothing to do with them. Thereafter one of them heralded, "O Muhammad! Let our equals of our people come against us!" The Prophet (pbuh) said, *"Come on, O `Ubaydah ibnul-Hârith, come on, O Hamzah, and come on O `Alî."*

Coming closer to them, the Quraysh asked, "Who are you?" After each had introduced himself, they said, "Yes, our equals and most honorable." `Ubaydah, their eldest, dueled with `Utbah ibn Rabî`ah while Hamzah went against Shaybah ibn Rabî`ah and `Alî against Al-Walîd ibn `Utbah. It was not long before Hamzah killed Shaybah and `Alî killed Al-Walîd. Striking each other, `Ubaydah and `Utbah were seriously wounded. Then Hamzah and `Alî struck `Utbah with their swords and slain him. They carried their friend back to his people.

The two parties moved forward closer to each other. The Prophet (pbuh) had commanded his Companions not to attack until he gave the order, and if they were encircled by the enemy, they were to resist them with showers of arrows. He himself remained in the hut with Abû Bakr. The battle of Badr took place on Friday morning on the seventh of Ramadân.

The Prophet (pbuh) straightened the lines and then again stayed in the hut with Abû Bakr. The Prophet (pbuh) was appealing to Allah for the

ordered them to say, *"We ask Allah's forgiveness and we repent to Him."* After they had done so, he said, *"By Allah, this is the (saying) 'Forgive us' which was ordained on the Children of Israel, but they did not say it."*

The Prophet (pbuh) gave orders to travel towards the right, through salty growth, on the way leading to the spot of Thaniyyat al-Murâr onto the slope of Al-Hudaybiyah below Makkah.

When the cavalry of the Quraysh noticed the dust of the Muslims' forces and that they had averted them, they galloped back to their Quraysh. When the Prophet (pbuh) reached Thaniyyat al-Murâr, his she-camel knelt down. The men believed that it would not get up. The Prophet (pbuh) commented,

> *"It has never been stubborn, as it is not its nature, but it has been withheld by what restrained the elephant from Makkah. Today I shall accept whatever plan through which the Quraysh ask me to confirm kindred ties."*

Then he told the people to descend. They hesitated at first, for there was no water at which they could stop. Thus, the Prophet (pbuh) took an arrow from his quiver and gave it to one of his Companions to prod in the middle of a water hole. The water thereafter gushed out until the men and their camels had drunk to their fill. They encamped there.

While the Prophet (pbuh) was staying there, Budayl ibn Warqâ' al-Khuzâ'i came with some men of the Khuzâ'ah asking him about the reason for his coming. He told them that it was not for war but to visit and venerate the Sanctuary. Then he repeated what he had said to Bishr ibn Sufyân. When they conveyed his words to the Quraysh, they suspected them and were rude to them, saying, "Even if he is not coming for war, by Allah, he shall never enter it against our desire, nor shall the Arabs ever utter that we have accepted it."

The Khuzâ'ah tribe, Muslims and polytheists, were confidants of the Prophet, always keeping him informed of everything that was taking place in Makkah. When the Prophet (pbuh) saw Mikras ibn Hafs ibnul-Akhyaf who was sent by the Quraysh, he said, *"This is a treacherous man!"* When he approached and spoke to him, he answered him with the same words as he had said to Budayl and his companions. Mikras returned to the Quraysh reporting what the Prophet (pbuh) had said.

among the corpses. Ibn Mas`ûd cut off his head and brought it to the Prophet (pbuh) saying, "Here is the head of the enemy of Allah, Abû Jahl." He said, *"By Allah other than Whom there is no god, is it?"* "Yes," Ibn Mas`ûd said, throwing his head before the Messenger of Allah (pbuh), who then praised Allah the Almighty.

When the Prophet (pbuh) commanded that the corpses should be all cast into a pit, all were thrown with the exception of that of Umayyah ibn Khalaf which had swelled within his armor to the extent that it filled it. When they tried to carry his corpse, it disintegrated, so they left it where it was and heaped earth and stones on it.

After throwing the corpses into the pit, the Companions heard the Prophet (pbuh) at midnight saying, *"O people of the pit, `Utbah ibn Rabî`ah, Shaybah ibn Rabî`ah, Umayyah ibn Khalaf, Abû Jahl,* - and he counted out those in the pit. - *have you found true what your Lord had promised you, for I have indeed found true what my Lord had promised me?"* His Companions said, "O Messenger of Allah, are you talking to the dead?" He said, *"They can hear me more than you but they cannot answer."*

Afterwards the Prophet (pbuh) ordered to bring together all the spoils of war that had been collected in the camp. The Muslims disputed over them. The group which had collected them thought they were theirs; the warriors who pursued the enemy claimed that they were the cause for getting them; while the guards who escorted the Prophet (pbuh) to defend him from the enemy, claimed that they had wanted to collect the spoils but they feared that the enemy might return, so they kept their position with the Prophet (pbuh).

Then the Prophet (pbuh) dispatched `Abdullâh ibn Rawâhah with the news of victory to the people of Upper Madînah, and Zayd ibn Hârithah to the people of Lower Madînah. Then the Prophet (pbuh) began his journey back to Madînah with the disbelieving captives, among whom were `Uqbah ibn Abî Mu`ît and An-Nadr ibnul-Hârith.

Then the Prophet (pbuh) advanced until he reached the pass of As-Safrâ' where he stopped on the sand hill between the pass and An-Nâziyah where he equally divided the spoils which Allah had granted to the Muslims. He traveled to Ar-Rawhâ' where the Muslims congratulated him and the

separate them, so they lived together as Muslim and disbeliever, until the Prophet (pbuh) emigrated. Abul-`Âṣ joined the Quraysh on the Day of Badr but he was seized among the captives and taken to Madînah with the Prophet (pbuh). When the Quraysh sent to redeem their prisoners, Zaynab sent money to ransom her husband and the money included a necklace which her mother, Khadijah, had given her on her wedding. When the Prophet (pbuh) saw the necklace his feelings became greatly tender and he said (to his Companions), *"If you would think that you set her captive husband free and repay her money, do so."* They accepted and did so.

Thus, Abul-`Âṣ lived in Makkah, while Zaynab lived in Madînah with the Messenger of Allah (pbuh). Abul-`Âṣ went to Syria as a merchant with his wealth and that which the Quraysh had entrusted him with, as he was a reliable man. On his way back, he was attacked by a Muslim raid which took his merchandise, but he managed to run away. When the raiders went away with their booty, Abul-`Âṣ went to Zaynab's house in the night, seeking her protection as well as the return of his property.

While the Prophet (pbuh) with the Muslims was performing the morning prayer, Zaynab cried out from among the women, "O people, I have given protection to Abul-`Âṣ ibnur-Rabî`." After the prayer, the Prophet (pbuh) made sure that the people had heard Zaynab's declaration and added, *"By Him in Whose hands is Muhammad's soul, I had known nothing (about the matter) before hearing what you have heard. The Muslims can protect whoever is lower than them."* He afterward headed for his daughter and said to her, *"Make his stay comfortable, but do not let him touch you, since you are not lawful for him."*

According to `Abdullâh ibn Abî Bakr, the Prophet (pbuh) sent to those who raided Abul-Âṣ saying, *"This man as you know is our relative, and you have taken his property. If you do a charitable act and restore him his property, we like you to; if not, it is a booty which Allah has bestowed on you, and you have the better right to it."* They expressed their will to return it. They were so keen to restore everything and not to withhold anything. Abul-Âṣ went to Makkah to pay all the dues to the Quraysh, making sure that no one had any further claim on him. "No," they said, "May Allah reward you; you have been both honest and generous." "Therefore", said he, "I bear witness that there is no god but Allah and that Muhammad is His Servant and His Messenger. By Allah, nothing delayed me from embracing Islam but that I feared you

Abu Bakr said, "Yes, by Allah, I love that Allah should forgive me!" He returned to his custom of financially supporting Mistah, saying "I will never prevent it from him."

Sufyân returned to Makkah along with the vanquished Qurayshis from Badr, he vowed that he would not bathe from sexual intercourse[1] until he had invaded the Prophet (pbuh). Thereupon, he moved off with two hundred Qurayshis to execute his pledge. He took the Najdiyyah route and halted at an inlet of a canal to the Thayb mountain, miles from Madînah. Nightly he set forth to Banû An-Na<u>d</u>ir heading for <u>H</u>uyayy ibn Akh<u>t</u>ab. Knocking on his door, <u>H</u>uyayy was feared to open the door, so Abû Sufyân went to Sallâm ibn Mishkam, the chief of Banû An-Na<u>d</u>ir and keeper of their public wealth. Sallâm hosted and acquainted him with secrets about the Muslims. Back to his comrades at the end of the night, Abû Sufyân sent some Qurayshis to Madînah. In a place called Al-`Uray<u>d</u>, they set fire to a bunch of palm-trees and killed a man from the An<u>s</u>âr with his ally while working in the fields. People knew about them, so the Prophet (pbuh) pursued them, leaving his place in Madînah to Bashir ibn `Abdel-Mundhir. He reached Qarqaratul-Kudr but returned because Abû Sufyân and his group had escaped. They found that the raiders had discarded some of their items in the fields to lighten their load so they could run swiftly. On their return, the Muslims asked the Prophet (pbuh), "O Messenger of Allah, do you think that this will be counted (to Allah) for us as an invasion?" "*Yes*", he answered.

The Invasion of Dhû Amarr

After the As-Sawîq invasion, the Prophet (pbuh) remained in Madînah for nearly the rest of Dhul-<u>H</u>ijjah, and then he set forth to Najd, aiming at Gha<u>t</u>afân. This was the Invasion of Dhû Amarr. Spending nearly all the month of <u>S</u>afar in Najd he went back to Madînah without any fighting. He stayed in Madînah almost all the month of Rabî`ul-Awwal.

The Invasion of Al-Furu` of Ba<u>h</u>rân

Putting Ibn Umm Maktûm in charge of Madînah, the Prophet (pbuh) went out for the Quraysh reaching Ba<u>h</u>rân, a mine in Al-Furu` in the <u>H</u>ijâz. He spent two months there then returned to Madînah without fighting.

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1 Bathing after sexual intercourse was practised in pre-Islam.

not. By Allah, I considered myself too insignificant and trivial that Allah would reveal Qur'anic verses about me to be recited in the mosques and prayers. Yet, I hoped that the Messenger of Allah would see a vision in his sleep by which Allah would free me from such a lie, for He knows about my innocence, or that there would be some sort of report. To send down some Qur'anic verses about me, by Allah, I believed that I was too insignificant for that.

Turning to my parents, I asked them, 'Why do you not answer the Messenger of Allah?' They said, 'By Allah, we do not know what to answer him?' By Allah, I have never known a household which endured much as that of Abū Bakr did in those days. When they did not comment, I broke out in tears again saying, 'I will never repent to Allah of what you have said. By Allah, I know that in case I admitted what was said of me, while Allah knows that I am innocent of it, then I would be saying something which did not occur; and in case I refuted what they said, you would not believe me.' I tried to remember the name of Ya'qūb but could not, so I said, 'But I will say what Yūsuf's father said,

> ﴾*So (for me) patience is most fitting. And it is Allah (Alone) Whose help can be sought against that which you assert.*﴿

(Yūsuf: 18)

And by Allah, the Prophet (pbuh) was still in his place when a revelation came to him from Allah. He was wrapped in his robe, whereas I put a leather pillow under his head. When I saw this I did not feel frightened, as I was sure of my innocence and that Allah (Glorified and Exalted be He) would never be unjust to me. As for my parents, by Whom 'Â'ishah's soul is in His Hands, once the Prophet (pbuh) recovered I thought that they were about to die of fear that Allah would confirm what had been said. Then the Prophet (pbuh) recovered, sat upright, and began to wipe out sweat which were like winter drops of water falling from his brow; he said, *'Be of good cheer, 'Â'ishah! Allah has sent down your acquittal.'* I said, 'Praise be to Allah.'

He went to the people and spoke to them, reciting the Qur'anic verses which Allah had revealed to him concerning the issue. Afterwards, he commanded that Mistah ibn Uthâthah, Hassân ibn Thâbit, and Hamnah the daughter of Jahsh, the most express slanderers be flogged with the ordained stripes."

them. Verily, Allah guides not those people who are the Zâlimûn (polytheists and wrong-doers and unjust). And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: 'We fear lest some misfortune of a disaster may befall us.' Perhaps Allah may bring a victory or a decision according to His Will. Then they will become regretful for what they have been keeping as a secret in themselves. And those who believe will say: 'Are these the men (hypocrites) who swore their strongest oaths by Allah...' ﴾

Then the story was mentioned to Allah's saying,

﴿ *Verily, your Wali (Protector or Helper) is Allah, His Messenger, and the believers, - those who perform As-Salât (Iqâmat-as-Salât), and give Zakât, and they bow down (submit themselves with obedience to Allah in prayer).* ﴾

(Al-Mâ'idah: 51-55)

And, on 'Ubâdah's attitude of taking Allah, His Messenger, and those who had believed as protectors and acquitting his alliance and patronage with Banû Qaynuqâ', Allah the Almighty revealed,

﴿ *And whosoever takes Allah, His Messenger, and those who have believed, as Protectors, then the party of Allah will be the victorious.* ﴾

(Al-Mâ'idah: 56)

The Expedition of Zayd ibn Hârithah to Al-Qaradah Across the Waters of Najd

The Quraysh were afraid to pursue their usual road to Syria after the Battle of Badr, so they took the road to Iraq. Some of their tradesmen went out, including Abû Sufyân, carrying a large amount of silver which constituted most of their trade. They appointed Furât ibn Hayyân from Banû Bakr ibn Wâ'il as a guide to that route. At once the Prophet (pbuh) sent Zayd, who intercepted them by the watering place of Najd and captured the caravan with its goods, but the men fled. He brought the booty to the Prophet (pbuh).

On our arrival at Madînah, I fell very ill, so I heard nothing about it. The report had reached the Prophet (pbuh) and my parents, but they concealed the matter from me. Yet I lost the Prophet's usual kindness to me, as when I was ill he used to be compassionate to me, but at this time he was not attentive to me. When he visited me, while my mother[1] was present to take care of me, he said no more than, *'How is she?'* Thus I felt sad and asked him, when I found his heedless attitude, 'O Messenger of Allah, would you permit me to go to my mother so that she could nurse me?' *'OK,'* he said. I moved to my mother's unaware of what was taking place until almost twenty days had passed when I recovered from my illness. We Arabs did not use the water closets used in the houses of the non-Arabs. Instead we used to go out into the open yards of Madînah. For women they used to go there at night, so one night I went in the company of Umm Mistah the daughter of Abû Ruhm ibnul-Muttalib ibn `Abd Manâf. As we were strolling, she faltered over her robe and cried out, 'May Mistah flounder!' I said, 'That is a bad thing to say about a man of the Muhâjirûn who witnessed Badr.' She wondered, 'Do you not know the news, O daughter of Abû Bakr?' I said, 'What is it?' She kept on relating what the slanderers had said, and when I expressed my amazement, she assured me that all she said had really happened.

By Allah, I could not even do what I was supposed to do and returned crying incessantly until I felt as if my liver would burst. I said to my mother, 'May Allah forgive you! People were speaking ill of me and you mentioned nothing of it.' She answered, 'My little daughter, do not exaggerate the matter. Rarely is there a pretty woman married to a loving man, while having rival wives, and rumors circulate around her.'

The Prophet (pbuh) delivered a speech which I was unaware of. After praising Allah he said,

> *'O people, there are men who have hurt me by saying false things about my wife. By Allah, I know nothing but good of her, and they speak such things about a man of whom, by Allah, I know only good, who never goes to any of my houses but with me.'*

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1. According to Ibn Hishâm, her name was Zaynab, the daughter of `Abd Dahmân.

`Abdullâh ibn Ubayy ibn Salûl supported the Prophet's (pbuh) opinion, not to go out to fight them. The Prophet (pbuh) did not like to fight outside Madînah, but some Muslims whom Allah honored with martyrdom at Uhud and others who did not attend Badr said, "O Messenger of Allah, let us go forth to our enemies, otherwise they will think that we are cowards and weak to fight them." Ibn Salûl said, "O Messenger of Allah, stay in Madînah, and do not turn to them. It has never been that we went forth to fight an enemy but we have been defeated, and none has come here against us but have been vanquished. Thus leave them in their place. If they stay, it will be the worst entanglement, while if they enter Madînah, men will fight them, women and children will hurl them with stones from the walls, and if they retreat, they will be feeling disappointed as they came."

With the persistence of those who were eager to fight the Quraysh, the Prophet (pbuh) went into his house and was armored. That was on Friday after prayer. On that day, Mâlik ibn `Amr of the Ansâr from Banû An-Najjâr died. After offering prayer over the dead Ansârî, the Prophet (pbuh) headed for war. Meanwhile, the people blamed themselves for pressing on the Prophet (pbuh) to fight against his will, which they had no right to do, so when he came out to them they admitted that if he wished to stay in Madînah they would not oppose him. The Prophet (pbuh) remarked, *"It is not appropriate for a Prophet who has put on his armor to take it off until he has fought."* He set forth with a thousand of his Companions, until they reached Ash-Shawt between Madînah and Uhud, where `Abdullâh ibn Ubayy seceded with a third of the warriors, saying, "He (the Prophet) has obeyed them and disobeyed me. We do not know why we should kill ourselves here, O men."

So he withdrew with his followers who were hypocrites and doubters. `Abdullâh ibn `Amr ibn Harâm followed them saying, "O people, I beseech you by Allah not to forsake your people and your Prophet while the enemy is nearby." They answered, "If there should be a fight we would not relinquish but we do not think that there will be a war." When they persisted on withdrawal, he said, "May Allah deport you, you enemies of Allah, for Allah will make His Prophet dispensable of you." On that day the Ansâr asked, "O Messenger of Allah, should we not seek the support of our Jewish allies?" He said,*"We have no need of them."*

something better than that?" She said, "What is it, O Messenger of Allah?" He replied, *"I will fulfil your debt and marry you."* She said yes and they were married. When the people heard that the Prophet (pbuh) had married Juwayriyah, Banû Al-Mustaliq became the Prophet's relatives by marriage, so they emancipated those they held. Hence, a hundred families were set free by this marriage. I have never known a woman who so great a blessing to her people than she was."

From Yazîd ibn Rûmân, the Prophet (pbuh) dispatched Al-Walîd ibn `Uqbah ibn Abî Mu`ayt to them after they had embraced Islam. When they heard that he was coming, they went out to meet him, but when he knew that they were coming, he became frightened so he returned to the Prophet (pbuh) telling him that they were going to kill him and thus had detained their alms. The Muslims were indulged in talk to invade them until the Prophet (pbuh) himself was about to do so. In the middle of this, a delegation of theirs went to the Prophet (pbuh) saying, "O Messenger of Allah, we heard of your envoy whom you sent, so we went out to honor him and to pay due alms, but he turned back as rapidly as he could. Then we were told that he alleged that we intended to slay him. By Allah, we did not come out for that." So Allah sent down on this incident,

> *﴾O you who believe! If a rebellious evil person comes to you with a news, verify it, lest you harm people in ignorance, and afterwards you become regretful to what you have done. And know that, among you there is the Messenger of Allah. If he were to obey you (i.e. follow your opinions and desires) in much of the matter, you would surely be in trouble...﴿*

(Al-Hujurât: 6-7)

The Prophet (pbuh) advanced in his journey until he approached Madînah. `Â'ishah was with him when the liars brought forth the slander.

The Slander during the Raid on Banû Al-Mustaliq, 6 AH

`Â'ishah (may Allah be pleased with her) said, "Whenever the Prophet (pbuh) wanted to set out a journey, he used to draw lots between his wives,

show pride at war. Whenever he wore a red band around his head, people knew that he was going to fight. When he took the sword from the Prophet (pbuh), he banded his head and started to strut up and down between the ranks. Watching him, the Prophet (pbuh) said, *"This is a tread that Allah detests except in such situation (i.e. war in the cause of Allah)."*

Abû Sufyân said to the standard bearers of Banû `Abdud-Dâr, spurring them to war, "O Banû `Abdud-Dâr! You have been assigned to bear our standard on the Day of Badr and you know what has happened. The standard is the first thing that the enemy assails. Should it fall, we fall down too. Therefore, either you guard its safety or leave it for us, and we will certainly save you that task." They got angry and threatened him, saying, "Do you want us to deliver you our standard? Tomorrow when we will be engaged in the battle, you will be witness to our deeds." Such a reaction was what Abû Sufyân had aimed at.

When the two parties drew closer to each other, Hind, the daughter of `Utbah leading the Qurashi women tapped on tambourines behind the warriors to incite them.

On the Day of U<u>h</u>ud, the Prophet's Companions used "Kill, kill!" as a slogan to call one another therewith. The people were engaged in fighting until the battle grew fierce. Abû Dujânah fought until he144M"t moved forward through the enemy's rows. He killed whoever stood in his way of the enemy. There was a man among the polytheists was busy with finishing off the wounded Muslims. During the fight Abû Dujânah drew closer to that man; so they were engaged in combat, exchanging two sword-strokes. The polytheist struck Abû Dujânah, who warded off the blow with his shield. Abû Dujânah struck him and killed him. His sword hovered over the head of Hind, the daughter of `Utbah, but he spared it from her.[1]

<u>H</u>amzah ibn `Abdel-Mu<u>tt</u>alib kept on fighting until he slew Ar<u>t</u>a'ah ibn `Abd Shura<u>h</u>bil ibn Hâshim ibn `Abd Manâf ibn `Abdud-Dâr, one of the standard bearers. When Sibâ' ibn `Abdel-`Uzzâ al-Ghubshânî, dubbed Abû Niyâr, passed by him, <u>H</u>amzah said to him, "Come on, you son of a female circumciser."

1. Abû Dujânah said, 'I saw a person severely inciting the enemy against the Muslims and when I rushed to kill him, he shrieked! It was a woman. I refused to kill a woman with the honorable sword of the Prophet (pbuh)."

honorable man among his tribe so the Anṣâr who were there with the Prophet (pbuh) tried to sympathize with Ibn Ubayy saying, "O Messenger of Allah, it may well be that the boy imagined what he said, and did not remember exactly the words uttered by the man."

When the Prophet (pbuh) was on his way back, Usayd ibn Hudayr met him and greeted him saying, "O Prophet of Allah, you are moving off at a bad time; you have never done that before." The Prophet (pbuh) said, *"Have you not heard of what your companion said?"* He said, "Which companion?" The Prophet (pbuh) said, *"`Abdullâh ibn Ubayy."* He said, "What did he say?" The Prophet (pbuh) said, *"He said that if he returned to Madinah, indeed the more honorable would expel the meaner."* He answered, "But you, O Messenger of Allah, can expel him if you wish. By Allah, he is the mean one and you are the honorable one!" He added, "O Messenger of Allah, be kind to him, for Allah brought you to us while his people were about to crown him, and he believes that you have deprived him of a kingdom."

Then the Prophet (pbuh) having the men with him kept on walking all through the day until the evening, then throughout the night until the morning of the next day, so the sun harassed them. Then he stopped to alight. Once they were on the ground they fell asleep. He (pbuh) was deliberate in doing this, so as to divert their thoughts from the affair of `Abdullâh ibn Ubayy.

Then the Prophet (pbuh) proceeded to a watering place known as Baq`â' in Al-Hijâz a little above Al-Naqî`. While on their journey during the night, a very strong wind blew which terrified them. The Prophet (pbuh) soothed them, declaring that this wind designated the death of one of the greatest of the disbelievers. Back in Madînah, they discovered that the one who had died that day was Rifâ`ah ibn Zayd ibnut-Tâbût of Banû Qaynuqâ`, a great figure among the Jews and a secret haven for the hypocrites.

Allah the Most High revealed a *Sûrah* about the hypocrites, Ibn Ubayy and the like. Thereupon taking hold of Zayd ibn Arqam's ear, the Prophet (pbuh) said, *"This is the one who devoted his ear to Allah"*. `Abdullâh the son of `Abdullâh ibn Ubayy heard of that and went to the Prophet (pbuh) saying, "I knew that you intend to kill `Abdullâh ibn Ubayy for what has reached you about him. If killing him is a must, then please let me do it and I will get

His friends asked him why he did not finish him off. "He exposed his body to me (as a sign of abject surrender) so the feeling of pity for the blood tie prevented me and I knew that Allah would surely kill him," he said.

`Âsim ibn Thâbit ibn Abel-Aqlah killed Musâfi` ibn Talhah and his brother Al-Jullâs by piercing both of them with a dart. Each came to his mother, Sulâfah, laying his head on her lap. She asked, "Who has injured you, my son?" "I heard a man while shooting me saying, 'Take it, I am Ibn Abel-Aqlah,'" he replied. She vowed to drink wine in the skull of `Âsim.

Hanzalah ibn Abî `Âmir, who was called 'the Washed One', and Abû Sufyân met in battle. When Hanzalah had beaten Abû Sufyân, Shaddâd ibnul-Aswad, who was Ibn Sha`ûb, smote and killed him. The Prophet (pbuh) said, "*Your companion (i.e. Hanzalah) is being washed by the Angels, so ask his wife if there was something (that happened) to him.*" When they inquired his wife, she said that he rushed to the battlefield when he heard the call for war while being in a state of *janâbah*." Then Allah sent down His help to the Muslims and fulfilled His promise. They uprooted their enemy with their swords until they dragged them away from their camp. It was an obvious defeat.

Az-Zubayr said, "I saw the anklets of Hind, the daughter of `Utbah and her friends because they were folding up their dresses as they ran away. Nothing prevented anyone from catching them when the archers turned to the camp as the enemy had been thrown out of it. Thus we were attacked from behind by the cavalry. Someone cried out, 'Ha, Muhammad has been killed.' We returned and the enemy pursued us after we had killed the standard bearers, so that none of them would dare take it. The standard remained on the ground until `Amrah Al-Hârithiyyah, the daughter of `Alqamah hoisted it for the Quraysh to gather round; they did so. The Muslims were beaten and the polytheists had killed many of them. It was a day of trial and testing in which Allah honored several with martyrdom, until they reached the Prophet (pbuh) who was hurt with stones so that he fell on his side, one of his teeth was broken, his face was hurt, and his lip was injured. The man who wounded him was `Utbah ibn Abî Waqqâs. The blood began to flow on his face and he kept on wiping it away, while saying, "*How can a people succeed when they have blotched the face of their Prophet with blood while he calls them to their Lord!*" So Allah sent down the following verse.

Waqsh, Sa`d ibn Zayd, Usayd ibn Zuhayr, `Ukâshah ibn Mihsan, Muhriz ibn Nadlah, Abû Qatâdah al-Hârith ibn Rib`î, and Abû `Aayyâsh `Ubayd ibn Zayd. When they had come together to the Prophet (pbuh), he appointed Sa`d ibn Zayd over them and told them to head for the band until he himself would follow them with the troops.

In the engagement, Abû Qatâdah al-Hârith ibn Rib`î killed Habîb ibn `Uyaynah ibn Hisn and covered him with his mantle; then he joined his force. The Prophet (pbuh) proceeded with Muslim warriors. As they saw Habîb covered with Abû Qatâdah's mantle, they exclaimed, "To Allah we belong and to Him is our return! Abû Qatâdah has been slain." The Prophet (pbuh) said that it was not Abû Qatâdah but a man killed by him and covered with his mantle in order to know that he was his prey.

`Ukâshah reached Awbâr and his son `Amr who were mounting on one camel, and killed the two of them with one stroke of his lance. Some of the milch-camels were recovered. The Prophet (pbuh) advanced until he stopped and alighted at the mountain of Dhû Qarad, where the men joined him, and spent there a day and a night. Salamah ibnul-Akwa` asked for permission to go with a hundred men to recover the rest of the camels and behead the band. The Prophet (pbuh) said, *"Now they should be having their evening milk-drink among the Ghatafân."* After the Prophet (pbuh) had divided the butchered camels, one for every hundred men, he returned to Madînah. The wife of Al-Ghifârî came riding on one of the Prophet's she-camels. She told him the whole story. Then she said. "O Messenger of Allah, I made a vow to Allah that I would slay this she-camel if He rescued me on it." The Prophet (pbuh) smiled and said, *"What a bad reward! Will you slaughter it after Allah has mounted you on it and delivered you by it! Verily, there is no vow in disobedience to Allah nor concerning anything that is not yours. The she-camel is mine, so go back to your family with Allah's blessing."*

The Raid on Banû Al-Mustaliq[1]

The Prophet (pbuh) remained in Madînah during the later part of Jumâdâ al-Âkhirah and Rajab. In Sha`bân 6 AH, he raided Banû Al-Mustaliq of the

1. It is also called "The Raid on Al-Muraysi`."

When the Muslims recognized the Prophet (pbuh) they took him and ascended to a mountain pass. He was in the company of Abû Bakr, `Umar, `Alî, Talhah ibn `Ubaydillâh, Az-Zubayr ibnul-`Awwâm, Al-Hârith ibnus-Simmah, and others.

Reaching the glen, the Prophet (pbuh) was pursued by Ubayy ibn Khalaf who said, "O Muhammad! Either you or I be will killed." The people said, "Shall any of us kill him?" The Prophet (pbuh) said, *"Leave him alone."* Coming closer to him, the Prophet (pbuh) took a lance from Al-Hârith ibnus-Simmah. As I was told, He shivered violently in such a way that all of them scattered in all directions at once. Facing him, the Prophet (pbuh) stabbed him in the neck so that he swayed and rolled off his mare over and over.

Previously in Makkah, Ubayy ibn Khalaf used to say to the Prophet (pbuh), "O Muhammad, I have got a mare called Al-`Awdh which I forage every day with many quantities of corn. I shall kill you, while riding it." *"But I will kill you if Allah wills,"* was the Prophet's answer. When he returned to the Quraysh, he only had a small scratch on his neck. So when the blood became congested he said, "By Allah, Muhammad has killed me." They answered, "By Allah, you are afraid of death. By Allah, you are not hurt." He replied, "He told me when we were in Makkah that he would kill me, and by Allah, had he spat on me, he would have killed me." Eventually, the enemy of Allah died at a place called Sarif, while they were taking him back to Makkah.

When the Prophet (pbuh) arrived at the opening of the mountain pass, `Alî went to fill his leather shield with water from the watering place of Al-Mihrâs and brought it to the Prophet (pbuh) to drink, but he refused because of its repulsive odor. Nonetheless, he used the water to wash the blood from his face. Pouring it over his head he said, "Allah's Wrath is great on he who has bloodied the face of His Prophet."

The Prophet (pbuh) tried to mount a large rock on the mountain which blocked his way. Being older and weaker besides wearing two armors, he could not climb it. Talhah ibn `Ubaydillâh squatted beneath him and enabled the Prophet (pbuh) to stand on his back until he stood on it. After Talhah's act, the Prophet (pbuh) said, *"Talhah is eligible (for Paradise)."*

said, *"He has other carriers as well. By Him in Whose Hands is my soul, the angels rejoiced at (receiving) the spirit of Sa`d and the Throne shook for him."*

Three polytheists were slain: Munabbih ibn `Uthmân ibn `Ubayd who was injured by an arrow and died in Makkah because of it. There was also from Banû Makhzûm ibn Yaqazah: Nawfal ibn `Abdillâh ibnul-Mughîrah, who penetrated the trench and was entrapped in it and killed, so the Muslims too hold of his body. His people asked the Prophet (pbuh) to sell them his body but he (pbuh) said, *"We have no use for his body nor the price (which could be paid) for it"*, and he let them have it. And from Banû `Âmir ibn Lu'ayy, `Amr ibn `Abd Wudd was killed by `Alî ibn Abî Tâlib.

On the Day of Banû Qurayzah, Khallâd ibn Suwayd from the Muslims, was martyred, when a millstone was thrown on him causing a shattering wound. It was said that the Prophet (pbuh) said that he would be given the reward of two martyrs. Abû Sinân ibn Mihsan ibn Hurthân died during the siege of Banû Qurayzah and was buried in the burial ground of Banû Qurayzah. As I was told, after finishing the trench affair, the Prophet (pbuh) said, *"The Quraysh will not invade you after this year, but you will invade them."* The Quraysh did not invade them afterward, but he (pbuh) invaded them until Allah the Almighty permitted that he conquered Makkah.

The Attack on Banû Lihyân

After raiding Banû Qurayzah the Prophet (pbuh) spent six months in Madînah from Dhul-Hijjah to Jumâdâ al-Ûlâ. He went out against Banû Lihyân to take revenge for Khubayb ibn `Adiyy and his companions who were killed at Ar-Rajî`. He pretended that he was heading for Syria to attack the people by surprise. He left Madînah[1] and set forth passing by Ghurâb, a mountain near Madînah at the road to Syria, then to Makhid, to Al-Batrâ', and then he turned leftward to reach the valley of Bîn, then to Sukhayrâtul-Yammâm, then straightforward on the highroad to Makkah. He hastened the pace until he arrived at Ghurân, the location of Banû Lihyân. Ghurân is a valley between Amaj and `Usfân up to a village called Sâyah.

1. He (pbuh) left Ibn Umm Maktûm in charge of Madînah.

Hind, the daughter of `Utbah and some women with her, halted to mutilate the Muslim corpses. After they cut off their ears and noses making them into anklets, necklaces, and pendants, Hind gave them to Wahshî, the slave of Jubayr ibn Mut`im. She even ripped open Hamzah's liver and chewed it, but she could not stand its taste and spat it out.

Al-Hulays ibn Zabbân, who was the leader of the black warriors, passed by Abû Sufyân while he was hitting the side of Hamzah's mouth with the edge of his spear saying, "Taste that, you insurgent." Al-Hulays exclaimed, "O Banû Kinânah, is this the leader of the Quraysh doing this to his cousin while dead?" He said, "Confound you, keep it secret, for it was just a slip."

Having decided to depart, Abû Sufyân climbed up the mountain yelling at the top of his voice, "Good work! Victory in war goes by alternate success; this day for the day (of Badr). Be sublime Hubal (an idol)" "i.e. uphold your religion". The Prophet (pbuh) told `Umar to get up and answer him saying, "Allah is more Sublime and Exalted. We are not equal. Our dead are in Paradise, while yours are in the Hell-Fire." At this Abû Sufyân summoned `Umar to go to him. The Prophet (pbuh) told him to go and see what he was up to. When he came Abû Sufyân said, "I beseech you by Allah, O `Umar, have we killed Muhammad?" "By Allah, you have not, he is listening to your talk now," he answered. He said, "I know you are more truthful and reliable than Ibn Qami'ah who said that he had killed Muhammad."

Then Abû Sufyân exclaimed, "Among your dead some are mutilated. By Allah, I am neither satisfied, nor angry, and I neither forbade nor commanded mutilation." While departing with his companions, Abû Sufyân called out, "Your meeting-place is Badr next year." "Yes, it is an appointment for both of us," answered one of the Prophet's Companions according to the command of the Prophet (pbuh).

Then the Prophet (pbuh) commanded `Alî, *"Go after them, to trace out their movements and intention. If they are dismounting their horses and riding their camels they will be heading for Makkah, whereas if they are riding their horses and leading their camels they will be heading for it (Madinah). By the One in Whose Hand is my soul, if they make for Madinah I will march out to them and fight."* `Alî said that he pursued them and found that they were mounting

they (themselves) come not to the battle except a little.﴾

to seek excuse for themselves through it.

﴿*Being miserly towards you (as regards help and aid in Allah's Cause). Then when fear comes, you will see them looking to you, their eyes revolving like (those of) one over whom hovers death, but when the fear departs, they will smite you with sharp tongues.*﴾

I.e. in their words which you do not like since they do not hope for the Hereafter as well as the reward does not move them, for they fear death like the one who does not hope for what is after death.

﴿*miserly towards (spending anything in any) good (and only covetous of booty and wealth). Such have not believed. Therefore Allah makes their deeds fruitless, and that is ever easy for Allah. They think that Al-Ahzāb (the Confederates) have not yet withdrawn, and if Al-Ahzāb (the Confederates) should come (again), they would wish they were in the deserts (wandering) among the Bedouins, seeking news about you (from a far place); and if they (happen) to be among you, they would not fight but little.*﴾

Then Allah addressed the believers saying,

﴿*Indeed in the Messenger of Allah (Muhammad) you have a good example to follow for him who hopes in (the Meeting with) Allah and the Last Day and remembers Allah much.*﴾

I.e. that they should not desirously care more for themselves than himself and not to be in a place where he is not. Then referring to the believers, their sincerity and belief in what Allah promised them of trial by which He tested them, He said,

﴿*And when the believers saw Al-Ahzāb (the Confederates), they said: 'This is what Allah and His Messenger (Muhammad) had promised us, and Allah and His Messenger (Muhammad) had spoken the truth, and it only added to their faith and to their submissiveness (to Allah).*﴾

I.e. tolerance of trial and affliction, acceptance of the decree, and verification of the truth of what Allah and His Messenger had promised them. Then He said,

ones, etc.). And endure you patiently (O Muhammad), your patience is not but from Allah. And grieve not over them (polytheists and pagans, etc.), and be not distressed because of what they plot. ﴾

(An-Nahl: 126-127)

So the Prophet (pbuh) forgave them and forbade mutilation. Then he (pbuh) ordered that Hamzah be covered in a mantle; then he performed the funeral prayer over him, saying, *"Allah is Greater"* seven times. Then he commanded that all the dead be brought beside Hamzah, and he offered prayer over them. Prayers which he had performed over them reached seventy-two prayers.

Ibn Ishâq said, "Safiyyah, the daughter of 'Abdul-Muttalib came to see Hamzah, who was her full-brother. The Prophet (pbuh) ordered her son, Az-Zubayr ibnul-'Awwâm, *"Meet her and hold her back so that she will not see what has happened to her brother."* He said to her, "O Mother, the Messenger of Allah orders you to return." She said, "Why? I have been informed that they have mutilated him. But so long as it is for the sake of Allah, whatever happens to him satisfies us. I will be calm and patient if Allah wills." Back to the Prophet (pbuh), Az-Zubayr reported to him what she had said. He told him to leave her alone. She looked at Hamzah and said, "To Allah we belong and to Him do we return", and then she invoked Allah's forgiveness for him. Then the Prophet (pbuh) ordered his burial.

Some Muslims carried their dead to Madînah to bury them there. However, the Prophet (pbuh) prohibited this act saying that they should be buried in the place where they had died. According to 'Abdullâh ibn Tha'labah, while inspecting the martyrs of Uhud, the Prophet (pbuh) said, *"I am a witness over these. Whoever is wounded for the sake of Allah will be revived on the Day of Resurrection with his wounds bleeding with the color of blood and the smell of musk. Find out the one who collected (or kept by heart) the Qur'an more (or better) than his companions and make him ahead of them in the grave."* Two or three bodies were buried in one grave.

On his way to Madinah, the Prophet (pbuh) met Hamnah, the daughter of Jahsh. As she met the army, they announced to her the death of her brother, 'Abdullâh ibn Jahsh. She said, "To Allah we belong and to Him do we return. I ask Allah's forgiveness for him." Then she was told of the death

Prophet (pbuh), offered prayers with him towards the two *qiblah*s (Jerusalem and then Makkah) and swore the fealty of women to him, asked the Prophet to give her Rifâ`ah ibn Samaw'al al-Qurayẕî who was an adult and who had resorted to her, as he knew them before that. She said that he had professed that he would offer prayers and eat camel's meat. The Prophet (pbuh) accepted and she saved his life. Afterwards, the Prophet (pbuh) divided the property, women, and children of Banû Qurayẕah among the Muslims.

Then the Prophet (pbuh) sent Sa`d ibn Zayd al-Anṣârî the brother of `Abdul-Ashhal to Najd to sell some of the captive women of Banû Qurayẕah for horses and arms. The Prophet (pbuh) had selected from their women for himself Rayẖânah the daughter of `Amr ibn Khunâfah, who remained under his power until he died. When the Prophet (pbuh) had proposed to marry her and put the veil on her, she said, "O Messenger of Allah, let me in your power, for that will be easier for me and you." Hence he left her. She had refused to convert to Islam when she was seized and adhered to Judaism. Being displeased with her affair, the Prophet (pbuh) secluded her. One day while he was with his Companions, he heard the sound of footsteps behind him, so he said, "This is Tha`labah ibn Sa`yah coming to tell me the good news of Rayẖânah's conversion to Islam." He proclaimed the fact, which pleased the Prophet (pbuh).

Allah the Almighty revealed Qur'anic verses, concerning the Battle of the Trench and Banû Qurayẕah. These verses are in *Sûrat al-Aẖzâb* in which He mentions the affliction that the Muslims suffered from, His grace to them, and His help when He relieved them after the evil words said by the hypocrites. Allah the Almighty says,

> *﴾ O you who believe! Remember Allah's Favour to you, when there came against you hosts, and We sent against them a wind and forces that you saw not [i.e. troops of angels during the battle of Al-Ahzâb (the Confederates)]. And Allah is Ever All-Seer of what you do. ﴿*

The hosts were the armies of the Quraysh, the Ghaṭafân, and Banû Qurayẕah.

> *﴾ When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harbouring doubts about Allah. ﴿*

pursuit. Likewise, their enemy would know that the Muslims were mighty and that their losses had not weakened them.

Leaving Ibn Umm Maktûm in charge of Madînah, the Prophet (pbuh) reached a place called Hamrâ'ul-Asad, about eight miles from Madînah. He spent Monday, Tuesday, and Wednesday there and then returned to Madînah. Ma`bad ibn Abî Ma`bad al-Khuzâ`î met him. Both the Muslims and polytheists of the Khuzâ`ah were confidants of the Prophet (pbuh) in Tihâmah, as they agreed among themselves that they would never hide anything from him of what was happening there. Though a polytheist, Ma`bad said, "O Muhammad, by Allah, we are really sorry for what has happened to you and wish that Allah would keep you safe among them."

The Prophet (pbuh) met Abû Sufyân with his army at Ar-Rawhâ'[1]. They had determined to return to the Prophet and his Companions. They thought that while they had killed the best of the Muslims, leaders, and nobles, they wanted to attack their survivors to exterminate them. When Abû Sufyân saw Ma`bad, he said, "What is up?" He answered, "Muhammad has headed off with his Companions to follow you with an army which I have never seen the like, flaming with fury against you. Those who previously stayed back are now joining him; they deplore their non-attendance and are violently infuriated against you. Never have I seen anything like it." He cried wonderingly, "Confound you, what are you saying?" He answered, "By Allah, I do not think that you should depart before examining the forelocks of the cavalry." "But we have decided to attack them and uproot their survivors," Abû Sufyân confirmed. Ma`bad added, "But I forbid that you do it." Eventually, Ma`bad could change the mind of Abû Sufyân and his followers.

A caravan of `Abdul-Qays met him. Knowing that they were heading for Madînah for provisions, he said, "Would you give a message to Muhammad for me and I will load your caravan with raisins in the next forum of `Ukâz, when you arrive there?" They accepted. He said, "When see him, tell him that we are determined to march out to him and his Companions to annihilate them." When the riders conveyed Abû Sufyân's message to the Prophet (pbuh) while he was in Hamrâ'ul-Asad, he exclaimed, *"Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)"*.

1. A town two nights away from Madînah

In the morning Banû Qurayzah succumbed to the Prophet's judgement and the Aws were aroused saying, "O Messenger of Allah, they are our allies, not the Khazraj's. You know how you have recently treated theirs." Previously the Prophet (pbuh) had besieged Banû Qaynuqâ`, the ex-allies of the Khazraj. As they had submitted to his judgement, `Abdullâh ibn Ubayy ibn Salûl asked to have them and the Prophet (pbuh) agreed. However, when the Aws said those words to the Prophet (pbuh), he said, *"Would you be satisfied, O Aws, if one of your own tribe gives the judgement concerning them?"* They agreed, so he suggested Sa`d ibn Mu`âdh to be that man.

The Prophet (pbuh) had made Sa`d ibn Mu`âdh stay in a tent owned by a woman from the Aslum called Rufaydah inside his mosque. She used to nurse and take care of the wounded Muslims. When Sa`d had been injured by an arrow at the Battle of the Trench, the Prophet (pbuh) ordered that he be put in Rufayda's tent until he would visit him later. When the Prophet (pbuh) selected him to arbitrate on the issue of Banû Qurayzah, his people went to him and put him on a donkey a leather cushion, as he was a corpulent man. Bringing him to the Prophet (pbuh) they said, "Be kind to your friends, for the Messenger of Allah (pbuh) has appointed you to judge for that very purpose." When they kept on saying so, he said, "It is time for Sa`d, in the cause of Allah, not to fear the blame of any blamer." Hearing his words, one of those who were in his company went to the household of Banû `Abdul-Ashhal and preannounce to them the death of Banû Qurayzah before the arrival of Sa`d to them because of the words that he had just heard from the latter.

When Sa`d reached the Prophet (pbuh) and the Muslims, the Prophet (pbuh) said, *"Go to your Chief"*. The Muhâjirûn of the Quraysh said that the Prophet (pbuh) meant the Ansâr, while the latter thought that he addressed all the Muslims, so they got up and said, "O Abû `Amr (meaning Sa`d), the Prophet (pbuh) has put you in charge of your allies' affair that you may arbitrate concerning them." Sa`d asked, "Do you make a covenant with Allah that you pass the judgement that I will pronounce on them?" They said, "Yes". He added, "And the one who is here?" (Turning) in the direction of the Prophet (pbuh) without mentioning his name out of veneration. The Prophet (pbuh) replied, *"Yes"*. Sa`d said, "Then my judgement is that their men should be killed, wealth divided, and women and children taken as prisoners of war."

Islam, so they needed some of his Companions to go with them to instruct them in religion, teach them how to recite the Qur'an, and to teach them the Islamic laws. The Prophet (pbuh) sent six of his Companions: Marthad ibn Abî Marthad; Khâlid ibnul-Bukayr; `Âsim ibn Thâbit; Khubayb ibn `Adiyy; Zayd ibnud-Dathinah ibn Mu`âwiyah; and `Abdullâh ibn Târiq. He made Marthad as the leader.

When they reached Ar-Rajî`, a watering place of the Hudhayl towards Al-Hijâz at the upper part of Al-Had'ah (between `Asfân and Makkah), the Muslims were betrayed so they called the Hudhayl to help them against them. While they were off guard, they were suddenly attacked by men with swords, so they started to fight them; but the men said that they were not intending to kill them as they wanted to profit from delivering them to the people of Makkah. They pledged that they would not kill them. As for Marthad, Khâlid, and `Âsim, they said, "By Allah, we will never accept a covenant nor a pact from a polytheist."

Thereupon a fight took place and the three were killed. The Hudhayl attempted to take `Âsim's head to sell it to Sulâfah, the daughter of Sa`d ibn Shuhayd, who, when he killed her two sons at Uhud, vowed that if she could get his head, she would drink wine from his skull. When the Hudhayl approached his body, some hornets came between it and them, so they decided to leave him until nightfall when the hornets would go away and they would be able to take his head. Yet, Allah sent a flood in the valley to carry `Âsim's corpse away. `Âsim had given Allah a pledge never to touch nor be touched by a polytheist out of fear of impurity. When he heard about the hornets that protected `Âsim, `Umar ibnul-Khattâb said, "Allah protects His believing servant. `Âsim had vowed that no polytheist should touch him nor he would ever touch a polytheist in his life-span, so Allah protected him after his death just as he had protected himself (i.e. from being touched by a polytheist) while he was alive."

Khubayb ibn `Adiyy, Zayd ibnul-Dathinah, and `Abdullâh ibn Târiq softened and yielded to their desire to live so they gave up and were fettered to Makkah to be sold there. In Az-Zahrân, `Abdullâh managed to unbind himself from the rope with which he had been fettered and took hold of his

Approaching their forts, the Prophet (pbuh) said, *"O you brothers of monkeys, has Allah disgraced you and sent His indignation on you?"* They answered, "O Abul-Qāsim, you were never a barbarous person."

When the Prophet (pbuh) reached Banû Qurayzah he stopped by one of their wells, adjacent to their possessions, called the Annā Well. His Companions followed him, and among them were men whose last prayer was of the *`Ishâ'*, and they had not offered the `Asr prayer in accordance to the Prophet's command not to do so except in Banû Qurayzah. They had been much preoccupied with war arrangements, unwilling to offer the prayer until they would be in Banû Qurayzah, complying with his order. Thus they offered the *`Asr* prayer there after the `Ishâ' prayer. Yet they were not disgraced because of this by Allah, in His Book, nor did the Prophet (pbuh) reproach them. Banû Qurayzah were put under siege by the Prophet (pbuh) for twenty-five nights until they were fatigued and Allah cast terror into their hearts.

Huyayy ibn Akhtab had stayed with Banû Qurayzah in their forts after the withdrawal of the Quraysh and the Ghatafān, to preserve his word to Ka`b ibn Asad. It became evident for them that the Prophet (pbuh) was persistent to fight them, so Ka`b ibn Asad cried out, "O Jews, you can see what has befallen you; I propose to you three alternatives. Take which you like the best: to follow this man and believe in him, for by Allah, it has become apparent to you that he is a Prophet with a Message and that it is he who is mentioned in your Book; and then you will secure your lives, wealth, women, and children." They answered, "We will never violate the rules of the Torah and never replace it with another." He said, "Then if you do not take this proposal, kill your wives and children and then go out, men only with their swords to fight Muhammad and his Companions leaving no burdens behind you, until Allah judges between us and Muhammad. If we die, we die, without leaving children behind us to worry about. If we win, we can marry other wives and have children." They said, "To kill these poor creatures? How can we live after them?" He said, "Then if you do not take this proposal "Tonight is the eve of Saturday. Most probably Muhammad and his Companions will feel safe, so why do we not come down and seize Muhammad and his Companions by surprise." They said, "Are we to corrupt our Saturday and do on it what our predecessors had done as it is well-known to you that they were turned into apes?" He answered, "None of

prolonged my prayer." It was then that Khubayb established the sunnah of performing two *rak'ah*s before being executed.

Then he was uplifted onto a piece of wood on which they bound him. He said, "O Allah, we have delivered the message of Your Messenger, so tell him tomorrow what is being done to us." Then he said, "O Allah, count them by number, kill them separately one by one, and leave none." Then they killed him, may Allah have mercy on him.

Mu`âwiyah ibn Abî Sufyân said, "I was there that day with those who were with Abû Sufyân, as he pushed me to the ground out of fear of Khubayb's invocation." They used to believe that if one was cursed, and then slept on the side the curse would vanish. It was narrated that when `Umar Ibnul-Khattâb appointed Sa`îd ibn `Âmir ibn Hidhyam al-Jumahî over a part of Syria, he suffered fainting fits while he was among the people, and `Umar was told of this. During a visit to `Umar, `Umar asked him about his problem, so he said, "I have nothing to suffer from, but I was among the attendees of Khubayb ibn `Adiyy's killing. I heard his invocation, and whenever I remember it when I am in a meeting I faint." This augmented `Umar's admiration of him.

Ibn `Abbâs said, "When the expedition on which Marthad and `Âsim were attacked in Ar-Rajî`, some of the hypocrites said, 'Alas for those tempted fellows who died in such a way! They neither remained with their families nor did they deliver the message of their Companion.' Then Allah the Almighty revealed concerning the saying of the hypocrites, ﴾*And of mankind there is he whose speech may please you (O Muhammad), in this worldly life*﴿ i.e. he may use his tongue to say words with which he pretends that he is Muslim.﴾*and he calls Allah to witness as to that which is in his heart*﴿ although this contradicts that which he says ﴾*yet he is the most quarrelsome of the opponents*﴿ i.e. he is argumentative when he speaks with you. ﴾*And when he turns away (from you "O Muhammad")*﴿ i.e. when he leaves you ﴾*his effort in the land is to make mischief therein and to destroy the crops and the cattle, and Allah likes not mischief*﴿ i.e. He does not like that it should be made or spread. ﴾*And when it is said to him, 'Fear Allah', he is led by arrogance to (more) crime. So enough for him is Hell, and worst indeed is that place to rest! And of mankind is he who would sell*

message. Banû Qurayzah said. "Nu'aym had spoken the truth. The people want you to fight. In case they have the opportunity they will make the best of it; but in case they do not, they will flee to their own country and leave us to encounter this man here. So convey our message to the Quraysh and the Ghatafân, 'By Allah, we will not fight Muhammad with them unless you give us hostages." They refused to do so. Allah stirred up distrust among them. He sent a bitter storm against them on the extremely cold winter nights, which overturned their cooking-pots and vessels. Having learned about their disagreement and how Allah had dispersed their confederation, the Prophet (pbuh) summoned Hudhayfah ibnul-Yamân to send him to them and find out what they had done that night.

Muhammad ibn Ka'b al-Qurazî reported that a man from Kûfah said to Hudhayfah, "Did you really see the Messenger of Allah and accompany him?" When he answered yes, he asked what they were doing. "We used to live a hard life," Hudhayfah said. He said, "By Allah, if we were with him, we would not have left him to walk on the ground, but would have carried him on our shoulders." Hudhayfah said, "O nephew, by Allah, we were with the Prophet (pbuh) at the trench. After he had offered prayers for a part of the night, he turned to us and asked, *'Who will get up and go to find out for us what the enemy is doing and then return, and I will invoke Allah the Almighty that he be my comrade in Paradise?'* No one moved because of the extreme fear, hunger and cold which prevailed. When no one responded, the Prophet (pbuh) called me, and I had to go to him when he called me. *'O Hudhayfah, go through the enemy and investigate what they are doing. Do not do anything (else) until you come back to us,'* said the Prophet (pbuh). So I went through the enemy while the wind and the soldiers of Allah were dealing with them as they did, leaving neither pot, nor fire, nor tent standing in their place. Abû Sufyân got up saying, 'O Quraysh, let every man see who is sitting beside him.' I held the hand of the man at my side asking him who he was and he said, 'so-and-so'.[1]

Then Abû Sufyân said, 'O Quraysh, we are not staying in a permanent camp; the horses and camels have perished; Banû Qurayzah have broken

1. In *Sharh al-Mawâhib*, "When I took the hand of the one on my right-side, I asked him, 'Who are you?', and he replied, 'Mu'awiyah ibn Abî Sufyân'. Then I took the hand of the one on my left-side, asked him who he was, and he said, "'Amr ibnul-'Âs'."

until he was granted martyrdom in the Battle of the Trench. May Allah have mercy on them all!

`Amr ibn Umayyah Ad-Damrî and an Ansârî of Banû `Amr ibn `Awf[1] were out on their grazing ground. They recognized the death of their companions when they saw birds encircling their camp. Trying to investigate the matter, they found the men lying dead, while their killers were standing near by on their horses. `Amr suggested that they should inform the Prophet (pbuh) about the news, but the Ansârî felt unable to leave the place where Al-Mundhir had been killed, so he fought the group until he was slain. `Amr was captured, but when he told them that he was of the Mudar tribe, `Âmir ibnut-Tufayl released him after he had cut his hair. It was alleged that he did so to fulfil an oath taken by his mother to set a slave free.

`Amr reached Al-Qarqarah at the opening of a canal when two men of Banû `Âmir joined him in the shade of a tree. `Amr did not know that there was a pledge of protection between the Prophet (pbuh) and Banû `Âmir. When he knew that they belonged to Banû `Âmir, he killed them while they were sleeping to avenge the killing of the Prophet's Companions. Returning to the Prophet (pbuh), he told him of his deed. "*You have killed two men whose blood-money I should fulfil,*" said the Prophet, "*This is an outcome of Abû Barâ'. I did not like and feared this (expedition).*" When Abû Barâ' heard the news he was extremely annoyed by `Âmir's violation of his pledge by killing the Prophet's Companions despite his promise of protection.

Among those who were slain, was `Âmir ibn Fuhayrah. According to Hishâm ibn `Urwah, `Âmir ibnut-Tufayl asked, "Who was the man among them when he was killed, I saw him elevated between the earth and the sky?" They answered, "It was `Âmir ibn Fuhayrah."

The Prophet Expludes Banû An-Nadir, 4 AH

The Prophet (pbuh) went to Banû An-Nadîr seeking their help to pay the blood-money for the two men of `Âmir whom `Amr ibn Umayyah ad-Damrî killed after he (the Prophet) had given them a pledge of protection. There

1. Al-Mundhir ibn Muhammad ibn `Uqbah

of the Trench he made a mark to be distinguished in his position. When he and his cavalry halted, he challenged anyone to a duel. `Alî went out saying, "O `Amr, you made an oath to Allah that if any man of the Quraysh offered you two alternatives, you would choose?" "Yes, I did," he said. `Alî continued, "Then I invite you to Allah, His Prophet, and Islam." He said, "I am needless of them." `Alî retorted, "Then dismount for the challenge." He replied, "O nephew, by Allah, I do not want to kill you." `Alî said, "As for me, by Allah, I want to kill you." This infuriated `Amr so he alighted, hamstrung his horse, and struck its face; then he approached `Alî, and had a fierce duel in which `Alî killed him. Their cavalry being beaten, hurriedly fled across the trench. `Ikrimah ibn Abî Jahl cast down his lance as he fled after `Amr's death.

In the Battles of the Trench and Banû Qurayzah, the Muslims' cry was "*Ha-Mim*![1] They will not be helped."

Allah described the Prophet (pbuh) and his Companions being in fear and difficulty when they were attacked by their enemy from above and below. Nu`aym ibn Mas`ûd went to the Prophet (pbuh) telling him that he had secretly embraced Islam, and his own people did not know it, and asked him to command him to do anything he (pbuh) wanted. The Prophet (pbuh) said, "*You are only one man among us, so go and incite distrust among the enemy to ward them off us if you can, for war is a stratagem.*"

Immediately, Nu`aym headed for Banû Qurayzah with whom he had been a comrade in his pre-Islamic days. After mentioning his good will towards them and of their special relationship, they acknowledged that they did not feel suspicious towards him. He said, "The Quraysh and the Ghatafân are not like you: the town is yours which encompasses your property, wives, and children; you cannot depart and go anywhere else. The Quraysh and the Ghatafân are here to fight Muhammad and his Companions, as you are supporting them against him, but their land, property, and wives are not here, so they are different from you. If they find an opportunity they will seize it; but if the situation goes bad, they will return to their own land and let you confront the man whom you will not be

1. These letters might have been used as referring to letters with which some *Sûrahs* of the Qur'an (e.g. Ad-Dukhân) commence and they are one of the miracles of the Qur'an and none but Allah Alone knows their meanings. (Advisor)

Abdullāh ibn Abī Bakr reported that they were driven out accompanied by their women, children, and property in a procession of music and singing girls. Among them was Umm 'Amr or Salmā, an ex-slave woman of 'Urwah ibnul-Ward al-'Absi, whom they had bought from him. Their banishment was full of pompousness and splendor as had never been shown by any tribe of their time.

Wealth still remained for the Prophet (pbuh) as booty, which he could as he wished. He divided it among the early Muhājirūn and gave nothing to the Anṣār, with the exception to Sahl ibn Hunayf and Abū Dujānah Simmak ibn Kharashah for their poverty.

Sūrat Al-Hashr was revealed entirely about Banū An-Nadīr. It is a record of Allah's Wrath on them, and He gave His Prophet (pbuh) control over them. Allah said,

> *﴾He it is Who drove out the disbelievers among the people of the Scripture (i.e. the Jews of the tribe of Banū An-Nadīr) from their homes at the first gathering. You did not think that they would get out. And they thought that their fortresses would defend them from Allah! But Allah's (Torment) reached them from a place whereof they expected it not, and He cast terror into their hearts, so that they destroyed their own dwellings with their own hands and the hands of the believers.﴿*

They demolished their houses down to the door lintel, taking it with them.

> *﴾Then take admonition, O you with eyes (to see). And had it not been that Allah had decreed exile for them, He would certainly have punished them in this world,﴿*

i.e. with the sword,

> *﴾and in the Hereafter theirs shall be the torment of the Fire.﴿*

(Al-Hashr: 2-3)

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Leave me as I am, for I have always found him loyal and truthful." Huyayy kept on coaxing Ka`b until at last he gave up and promised him that if the Quraysh and the Ghatafân failed to achieve their target, he would enter his fortress to face the same fate as his. Thus he acquitted the covenant between him and the Prophet (pbuh).

When news about the Jews' intrigues to break their covenants reached the Prophet (pbuh), he dispatched Sa`d ibn Mu`âdh ibn an-Nu`mân, the leader of the Aws, and Sa`d ibn `Ubâdah ibn Dulaym, the leader of the Khazraj, and Khawwât ibn Jubayr to find out whether the report was true or not. *"If it is true give me a cryptic message which I can understand, and do not weaken the people's confidence; and if they still conform to their agreement with us, declare it publicly before the people,"* ordered the Prophet (pbuh). Unfortunately, they discovered that the situation was worse than what had reached them. They spoke disparagingly of the Prophet (pbuh), saying, "Who is the Messenger of Allah? We do not have any pact or covenant with Muhammad." Sa`d ibn Mu`âdh reviled them and they answered him in the same way. He was a high-strung man, so Sa`d ibn `Ubâdah said to him, "Stop insulting them for the problem is too serious for recrimination." Back to the Prophet (pbuh), the two Sa`ds said, after greeting him, "(They have betrayed us like) `Adal and Al-Qârah". I.e. it is like the treachery of `Adal and Al-Qârah towards the men of Ar-Rajî`, Khubayb and his friends. The Prophet (pbuh) said, *"Allâhu Akbar! Have glad tidings, O Muslims!"*

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together to make the preparations for this war. Furthermore the same band of Jews proposed the war invitation to the Ghaṭafân informing them that they would support them and that the Quraysh had already responded to them, so they accepted to join in the fight.

The enemy was composed of the Quraysh led by Abû Sufyân ibn Ḫarb, the Ghaṭafân by `Uyaynah ibn Ḫiṣn with Banû Fazârah, Al-Ḫârith ibn `Awf ibn Abî Ḫârithah al-Murri with Banû Murrah, and Mis`ar ibn Rukhaylah with those who followed him from the Ashja`.

Hearing about the conspiracy, the Muslims dug a trench around Madînah. The Prophet (pbuh) joined in digging it to encourage the Muslims. The Muslims were persistent in this strenuous labor with him, whereas the hypocrites slackened in this task by concealing their real intention and pretending to work with the slightest effort and sneaking away to their families without notifying the Prophet (pbuh) and without his permission. On the contrary, when a believer was exposed to an emergency they would ask the Prophet's permission to go and carry out his matter and then return to his assigned task which he had left so as to seek the good and right way. Concerning such believers Allah revealed the following verse,

﴾The true believers are only those, who believe in (the Oneness of) Allah and His Messenger (Muhammad), and when they are with him on some common matter, they go not away until they have asked his permission. Verily! Those who ask your permission, those are they who (really) believe in Allah and His Messenger. So if they ask your permission for some affairs of theirs, give permission to whom you will of them, and ask Allah for their forgiveness. Truly, Allah is Oft-Forgiving, Most Merciful.﴿

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This verse was sent down concerning those Muslims who desired the good, were keen about it, and obeyed Allah and His Messenger (pbuh).

In the next verses Allah speaks of the hypocrites who were sneaking away from the work without the Prophet's permission,

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me before I would stop my recitation until I had completed the *Sûrah.*' "

Ibn Is<u>h</u>âq said that when the Prophet (pbuh) returned to Madînah he stayed in it for the rest of Jumâdâ al-Ûlâ, Jumâdâ al-Âkhirah, and Rajab.

The Second Expedition to Badr, 4 AH

In the month of Sha'bân keeping his appointment with Abû Sufyân at Badr, the Prophet (pbuh) spent eight nights there waiting for him. However Abû Sufyân had gone with the people of Makkah until they reached Majannah[1] in the area of A<u>z</u>-<u>Z</u>ahrân, where he decided to go back. He said, "O Quraysh, it is a fertile year that suits you more in order to pasture the animals on the herbage and drink their milk, but this year is an arid one. I am going to return, so return with me." They did. The People of Makkah called them "The Parched Barley Army", saying that they merely went out to have parched barley.

Having a covenant with the Prophet (pbuh) after the surrender of Banû <u>D</u>amrah in the raid of Waddân, Makhshî ibn 'Amr a<u>d</u>-<u>D</u>amrî met the Prophet (pbuh) while at Badr when he was waiting for Abû Sufyân. He asked whether he had come to Badr to meet the Quraysh. The Prophet (pbuh) said, "*Yes, O brother of Banû Damrah. If you wish we can cancel the agreement between us and fight you with the sword until Allah judges between us.*" He answered, "No, by Allah, O Muhammad, we do not intend anything of that kind." The Prophet (pbuh) remained waiting for Abû Sufyân.

The Invasion of Dûmatul-Jandal, 5 AH

The Prophet (pbuh) remained for a month in Madînah until the end of Dhul-<u>H</u>ijjah, 4 AH. The polytheists were in charge of the pilgrimage that year too. Then, the Prophet (pbuh) went forth to raid Dûmatul-Jandal[2]. However, he came back before reaching the place, and thus without fighting. He spent the rest of the year in Madînah.

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`Abdullâh ibn Abi Bakr reported that they were driven out accompanied by their women, children, and property in a procession of music and singing girls. Among them was Umm `Amr or Salmâ, an ex-slave woman of `Urwah ibnul-Ward al-`Absi, whom they had bought from him. Their banishment was full of pompousness and splendor as had never been shown by any tribe of their time.

Wealth still remained for the Prophet (pbuh) as booty, which he could as he wished. He divided it among the early Muhâjirûn and gave nothing to the Ansâr, with the exception to Sahl ibn Hunayf and Abû Dujânah Simmak ibn Kharashah for their poverty.

Sûrat Al-Hashr was revealed entirely about Banû An-Nâdir. It is a record of Allah's Wrath on them, and He gave His Prophet (pbuh) control over them. Allah said,

﴿He it is Who drove out the disbelievers among the people of the Scripture (i.e. the Jews of the tribe of Banû An-Nadir) from their homes at the first gathering. You did not think that they would get out. And they thought that their fortresses would defend them from Allah! But Allah's (Torment) reached them from a place whereof they expected it not, and He cast terror into their hearts, so that they destroyed their own dwellings with their own hands and the hands of the believers.﴾

They demolished their houses down to the door lintel, taking it with them.

﴿Then take admonition, O you with eyes (to see). And had it not been that Allah had decreed exile for them, He would certainly have punished them in this world,﴾

i.e. with the sword,

﴿and in the Hereafter theirs shall be the torment of the Fire.﴾

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of the Trench he made a mark to be distinguished in his position. When he and his cavalry halted, he challenged anyone to a duel. `Alî went out saying, "O `Amr, you made an oath to Allah that if any man of the Quraysh offered you two alternatives, you would choose?" "Yes, I did," he said. `Alî continued, "Then I invite you to Allah, His Prophet, and Islam." He said, "I am needless of them." `Alî retorted, "Then dismount for the challenge." He replied, "O nephew, by Allah, I do not want to kill you." `Alî said, "As for me, by Allah, I want to kill you." This infuriated `Amr so he alighted, hamstrung his horse, and struck its face; then he approached `Alî, and had a fierce duel in which `Alî killed him. Their cavalry being beaten, hurriedly fled across the trench. `Ikrimah ibn Abî Jahl cast down his lance as he fled after `Amr's death.

In the Battles of the Trench and Banû Qurayzah, the Muslims' cry was "*Hâ-Mîm*![1] They will not be helped."

Allah described the Prophet (pbuh) and his Companions being in fear and difficulty when they were attacked by their enemy from above and below. Nu`aym ibn Mas`ûd went to the Prophet (pbuh) telling him that he had secretly embraced Islam, and his own people did not know it, and asked him to command him to do anything he (pbuh) wanted. The Prophet (pbuh) said, "*You are only one man among us, so go and incite distrust among the enemy to ward them off us if you can, for war is a stratagem.*"

Immediately, Nu`aym headed for Banû Qurayzah with whom he had been a comrade in his pre-Islamic days. After mentioning his good will towards them and of their special relationship, they acknowledged that they did not feel suspicious towards him. He said, "The Quraysh and the Ghatafân are not like you: the town is yours which encompasses your property, wives, and children; you cannot depart and go anywhere else. The Quraysh and the Ghatafân are here to fight Muhammad and his Companions, as you are supporting them against him, but their land, property, and wives are not here, so they are different from you. If they find an opportunity they will seize it; but if the situation goes bad, they will return to their own land and let you confront the man whom you will not be

1. These letters might have been used as referring to letters with which some *Sûrah*s of the Qur'an (e.g. Ad-Dukhân) commence and they are one of the miracles of the Qur'an and none but Allah Alone knows their meanings. (Advisor)

until he was granted martyrdom in the Battle of the Trench. May Allah have mercy on them all!

`Amr ibn Umayyah Ad-Damrî and an Ansârî of Banû `Amr ibn `Awf[1] were out on their grazing ground. They recognized the death of their companions when they saw birds encircling their camp. Trying to investigate the matter, they found the men lying dead, while their killers were standing near by on their horses. `Amr suggested that they should inform the Prophet (pbuh) about the news, but the Ansârî felt unable to leave the place where Al-Mundhir had been killed, so he fought the group until he was slain. `Amr was captured, but when he told them that he was of the Mudar tribe, `Âmir ibnut-Tufayl released him after he had cut his hair. It was alleged that he did so to fulfil an oath taken by his mother to set a slave free.

`Amr reached Al-Qarqarah at the opening of a canal when two men of Banû `Âmir joined him in the shade of a tree. `Amr did not know that there was a pledge of protection between the Prophet (pbuh) and Banû `Âmir. When he knew that they belonged to Banû `Âmir, he killed them while they were sleeping to avenge the killing of the Prophet's Companions. Returning to the Prophet (pbuh), he told him of his deed. "*You have killed two men whose blood-money I should fulfil,*" said the Prophet. "*This is an outcome of Abû Barâ', I did not like and feared this (expedition).*" When Abû Barâ' heard the news he was extremely annoyed by `Âmir's violation of his pledge by killing the Prophet's Companions despite his promise of protection.

Among those who were slain, was `Âmir ibn Fuhayrah. According to Hishâm ibn `Urwah, `Âmir ibnut-Tufayl asked, "Who was the man among them when he was killed, I saw him elevated between the earth and the sky?" They answered, "It was `Âmir ibn Fuhayrah."

The Prophet Expludes Banû An-Nadir, 4 AH

The Prophet (pbuh) went to Banû An-Nadir seeking their help to pay the blood-money for the two men of `Âmir whom `Amr ibn Umayyah ad-Damrî killed after he (the Prophet) had given them a pledge of protection. There

1 Al-Mundhir ibn Muhammad ibn `Uqbah

message, Banû Qurayzah said, "Nu`aym had spoken the truth. The people want you to fight. In case they have the opportunity they will make the best of it; but in case they do not, they will flee to their own country and leave us to encounter this man here. So convey our message to the Quraysh and the Ghatafân, 'By Allah, we will not fight Muhammad with them unless you give us hostages." They refused to do so. Allah stirred up distrust among them. He sent a bitter storm against them on the extremely cold winter nights, which overturned their cooking-pots and vessels. Having learned about their disagreement and how Allah had dispersed their confederation, the Prophet (pbuh) summoned `Hudhayfah ibnul-Yamân to send him to them and find out what they had done that night.

Muhammad ibn Ka`b al-Qurazî reported that a man from Kûfah said to Hudhayfah, "Did you really see the Messenger of Allah and accompany him?" When he answered yes, he asked what they were doing. "We used to live a hard life," Hudhayfah said. He said, "By Allah, if we were with him, we would not have left him to walk on the ground, but would have carried him on our shoulders." Hudhayfah said, "O nephew, by Allah, we were with the Prophet (pbuh) at the trench. After he had offered prayers for a part of the night, he turned to us and asked, *'Who will get up and go to find out for us what the enemy is doing and then return, and I will invoke Allah the Almighty that he be my comrade in Paradise?'* No one moved because of the extreme fear, hunger and cold which prevailed. When no one responded, the Prophet (pbuh) called me, and I had to go to him when he called me. *'O Hudhayfah, go through the enemy and investigate what they are doing. Do not do anything (else) until you come back to us,'* said the Prophet (pbuh). So I went through the enemy while the wind and the soldiers of Allah were dealing with them as they did, leaving neither pot, nor fire, nor tent standing in their place. Abû Sufyân got up saying, 'O Quraysh, let every man see who is sitting beside him.' I held the hand of the man at my side asking him who he was and he said, 'so-and-so'.[1]

Then Abû Sufyân said, 'O Quraysh, we are not staying in a permanent camp; the horses and camels have perished; Banû Qurayzah have broken

1 In *Sharh al-Mawâhib*, "When I took the hand of the one on my right-side, I asked him, 'Who are you?', and he replied, 'Mu`awiyah ibn Abî Sufyân'. Then I took the hand of the one on my left-side, asked him who he was, and he said, '`Amr ibnul-`Âs'."

prolonged my prayer." It was then that Khubayb established the sunnah of performing two *rak`ahs* before being executed.

Then he was uplifted onto a piece of wood on which they bound him. He said, "O Allah, we have delivered the message of Your Messenger, so tell him tomorrow what is being done to us." Then he said, "O Allah, count them by number, kill them separately one by one, and leave none." Then they killed him, may Allah have mercy on him.

Mu`âwiyah ibn Abî Sufyân said, "I was there that day with those who were with Abû Sufyân, as he pushed me to the ground out of fear of Khubayb's invocation." They used to believe that if one was cursed, and then slept on the side the curse would vanish. It was narrated that when `Umar Ibnul-Khattâb appointed Sa`îd ibn `Âmir ibn Hidhyam al-Jumahî over a part of Syria, he suffered fainting fits while he was among the people, and `Umar was told of this. During a visit to `Umar, `Umar asked him about his problem, so he said, "I have nothing to suffer from, but I was among the attendees of Khubayb ibn `Adiyy's killing. I heard his invocation, and whenever I remember it when I am in a meeting I faint." This augmented `Umar's admiration of him.

Ibn `Abbâs said, "When the expedition on which Marthad and `Âsim were attacked in Ar-Rajî`, some of the hypocrites said, 'Alas for those tempted fellows who died in such a way! They neither remained with their families nor did they deliver the message of their Companion.' Then Allah the Almighty revealed concerning the saying of the hypocrites, ﴾*And of mankind there is he whose speech may please you (O Muhammad), in this worldly life*﴿ i.e. he may use his tongue to say words with which he pretends that he is Muslim.﴾*and he calls Allah to witness as to that which is in his heart*﴿ although this contradicts that which he says ﴾*yet he is the most quarrelsome of the opponents*﴿ i.e. he is argumentative when he speaks with you. ﴾*And when he turns away (from you "O Muhammad")*﴿ i.e. when he leaves you ﴾*his effort in the land is to make mischief therein and to destroy the crops and the cattle, and Allah likes not mischief*﴿ i.e. He does not like that it should be made or spread. ﴾*And when it is said to him, 'Fear Allah', he is led by arrogance to (more) crime. So enough for him is Hell, and worst indeed is that place to rest! And of mankind is he who would sell*

Approaching their forts, the Prophet (pbuh) said, *"O you brothers of monkeys, has Allah disgraced you and sent His indignation on you?"* They answered, "O Abul-Qâsim, you were never a barbarous person."

When the Prophet (pbuh) reached Banû Qurayzah he stopped by one of their wells, adjacent to their possessions, called the Annâ Well. His Companions followed him, and among them were men whose last prayer was of the *'Ishâ'*, and they had not offered the `Asr prayer in accordance to the Prophet's command not to do so except in Banû Qurayzah. They had been much preoccupied with war arrangements, unwilling to offer the prayer until they would be in Banû Qurayzah, complying with his order. Thus they offered the *'Asr* prayer there after the `Ishâ' prayer. Yet they were not disgraced because of this by Allah, in His Book, nor did the Prophet (pbuh) reproach them. Banû Qurayzah were put under siege by the Prophet (pbuh) for twenty-five nights until they were fatigued and Allah cast terror into their hearts.

Huyayy ibn Akhtab had stayed with Banû Qurayzah in their forts after the withdrawal of the Quraysh and the Ghatafân, to preserve his word to Ka`b ibn Asad. It became evident for them that the Prophet (pbuh) was persistent to fight them, so Ka`b ibn Asad cried out, "O Jews, you can see what has befallen you; I propose to you three alternatives. Take which you like the best: to follow this man and believe in him, for by Allah, it has become apparent to you that he is a Prophet with a Message and that it is he who is mentioned in your Book; and then you will secure your lives, wealth, women, and children." They answered, "We will never violate the rules of the Torah and never replace it with another." He said, "Then if you do not take this proposal, kill your wives and children and then go out, men only with their swords to fight Muhammad and his Companions leaving no burdens behind you, until Allah judges between us and Muhammad. If we die, we die, without leaving children behind us to worry about. If we win, we can marry other wives and have children." They said, "To kill these poor creatures? How can we live after them?" He said, "Then if you do not take this proposal "Tonight is the eve of Saturday. Most probably Muhammad and his Companions will feel safe, so why do we not come down and seize Muhammad and his Companions by surprise." They said, "Are we to corrupt our Saturday and do on it what our predecessors had done as it is well-known to you that they were turned into apes?" He answered, "None of

Islam, so they needed some of his Companions to go with them to instruct them in religion, teach them how to recite the Qur'an, and to teach them the Islamic laws. The Prophet (pbuh) sent six of his Companions: Marthad ibn Abî Marthad; Khâlid ibnul-Bukayr; `Âsim ibn Thâbit; Khubayb ibn `Adiyy; Zayd ibnud-Dathinah ibn Mu`âwiyah; and `Abdullâh ibn Târiq. He made Marthad as the leader.

When they reached Ar-Raji`, a watering place of the Hudhayl towards Al-Hijâz at the upper part of Al-Had'ah (between `Asfân and Makkah), the Muslims were betrayed so they called the Hudhayl to help them against them. While they were off guard, they were suddenly attacked by men with swords, so they started to fight them; but the men said that they were not intending to kill them as they wanted to profit from delivering them to the people of Makkah. They pledged that they would not kill them. As for Marthad, Khâlid, and `Âsim, they said, "By Allah, we will never accept a covenant nor a pact from a polytheist."

Thereupon a fight took place and the three were killed. The Hudhayl attempted to take `Âsim's head to sell it to Sulâfah, the daughter of Sa`d ibn Shuhayd, who, when he killed her two sons at Uhud, vowed that if she could get his head, she would drink wine from his skull. When the Hudhayl approached his body, some hornets came between it and them, so they decided to leave him until nightfall when the hornets would go away and they would be able to take his head. Yet, Allah sent a flood in the valley to carry `Âsim's corpse away. `Âsim had given Allah a pledge never to touch nor be touched by a polytheist out of fear of impurity. When he heard about the hornets that protected `Âsim, `Umar ibnul-Khattâb said, "Allah protects His believing servant. `Âsim had vowed that no polytheist should touch him nor he would ever touch a polytheist in his life-span, so Allah protected him after his death just as he had protected himself (i.e. from being touched by a polytheist) while he was alive."

Khubayb ibn `Adiyy, Zayd ibnul-Dathinah, and `Abdullâh ibn Târiq softened and yielded to their desire to live so they gave up and were fettered to Makkah to be sold there. In Az-Zahrân, `Abdullâh managed to unbind himself from the rope with which he had been fettered and took hold of his

In the morning Banū Qurayzah succumbed to the Prophet's judgement and the Aws were aroused saying, "O Messenger of Allah, they are our allies, not the Khazraj's. You know how you have recently treated theirs." Previously the Prophet (pbuh) had besieged Banū Qaynuqā`, the ex-allies of the Khazraj. As they had submitted to his judgement, `Abdullāh ibn Ubayy ibn Salūl asked to have them and the Prophet (pbuh) agreed. However, when the Aws said those words to the Prophet (pbuh), he said, *"Would you be satisfied, O Aws, if one of your own tribe gives the judgement concerning them?"* They agreed, so he suggested Sa`d ibn Mu`ādh to be that man.

The Prophet (pbuh) had made Sa`d ibn Mu`ādh stay in a tent owned by a woman from the Aslam called Rufaydah inside his mosque. She used to nurse and take care of the wounded Muslims. When Sa`d had been injured by an arrow at the Battle of the Trench, the Prophet (pbuh) ordered that he be put in Rufayda's tent until he would visit him later. When the Prophet (pbuh) selected him to arbitrate on the issue of Banū Qurayzah, his people went to him and put him on a donkey a leather cushion, as he was a corpulent man. Bringing him to the Prophet (pbuh) they said, "Be kind to your friends, for the Messenger of Allah (pbuh) has appointed you to judge for that very purpose." When they kept on saying so, he said, "It is time for Sa`d, in the cause of Allah, not to fear the blame of any blamer." Hearing his words, one of those who were in his company went to the household of Banū `Abdul-Ashhal and preannounce to them the death of Banū Qurayzah before the arrival of Sa`d to them because of the words that he had just heard from the latter.

When Sa`d reached the Prophet (pbuh) and the Muslims, the Prophet (pbuh) said, *"Go to your Chief"*. The Muhājirūn of the Quraysh said that the Prophet (pbuh) meant the Anṣār, while the latter thought that he addressed all the Muslims, so they got up and said, "O Abū `Amr (meaning Sa`d), the Prophet (pbuh) has put you in charge of your allies' affair that you may arbitrate concerning them." Sa`d asked, "Do you make a covenant with Allah that you pass the judgement that I will pronounce on them?" They said, "Yes". He added, "And the one who is here?" (Turning) in the direction of the Prophet (pbuh) without mentioning his name out of veneration. The Prophet (pbuh) replied, *"Yes"*. Sa`d said, "Then my judgement is that their men should be killed, wealth divided, and women and children taken as prisoners of war."

pursuit. Likewise, their enemy would know that the Muslims were mighty and that their losses had not weakened them.

Leaving Ibn Umm Maktûm in charge of Madînah, the Prophet (pbuh) reached a place called Hamrâ'ul-Asad, about eight miles from Madînah. He spent Monday, Tuesday, and Wednesday there and then returned to Madînah. Ma`bad ibn Abî Ma`bad al-Khuzâ`i met him. Both the Muslims and polytheists of the Khuzâ`ah were confidants of the Prophet (pbuh) in Tihâmah, as they agreed among themselves that they would never hide anything from him of what was happening there. Though a polytheist, Ma`bad said, "O Muhammad, by Allah, we are really sorry for what has happened to you and wish that Allah would keep you safe among them."

The Prophet (pbuh) met Abû Sufyân with his army at Ar-Rawhâ'[1]. They had determined to return to the Prophet and his Companions. They thought that while they had killed the best of the Muslims, leaders, and nobles, they wanted to attack their survivors to exterminate them. When Abû Sufyân saw Ma`bad, he said, "What is up?" He answered, "Muhammad has headed off with his Companions to follow you with an army which I have never seen the like, flaming with fury against you. Those who previously stayed back are now joining him; they deplore their non-attendance and are violently infuriated against you. Never have I seen anything like it." He cried wonderingly, "Confound you, what are you saying?" He answered, "By Allah, I do not think that you should depart before examining the forelocks of the cavalry." "But we have decided to attack them and uproot their survivors," Abû Sufyân confirmed. Ma`bad added, "But I forbid that you do it." Eventually, Ma`bad could change the mind of Abû Sufyân and his followers.

A caravan of `Abdul-Qays met him. Knowing that they were heading for Madînah for provisions, he said, "Would you give a message to Muhammad for me and I will load your caravan with raisins in the next forum of `Ukâz, when you arrive there?" They accepted. He said, "When see him, tell him that we are determined to march out to him and his Companions to annihilate them." When the riders conveyed Abû Sufyân's message to the Prophet (pbuh) while he was in Hamrâ'ul-Asad, he exclaimed, *"Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)"*.

1 A town two nights away from Madînah

Prophet (pbuh), offered prayers with him towards the two *qiblah*s (Jerusalem and then Makkah) and swore the fealty of women to him, asked the Prophet to give her Rifâ`ah ibn Samaw'al al-Qurayẕî who was an adult and who had resorted to her, as he knew them before that. She said that he had professed that he would offer prayers and eat camel's meat. The Prophet (pbuh) accepted and she saved his life. Afterwards, the Prophet (pbuh) divided the property, women, and children of Banû Qurayẕah among the Muslims.

Then the Prophet (pbuh) sent Sa`d ibn Zayd al-Anṣârî the brother of `Abdul-Ashhal to Najd to sell some of the captive women of Banû Qurayẕah for horses and arms. The Prophet (pbuh) had selected from their women for himself Rayḫânah the daughter of `Amr ibn Khunâfah, who remained under his power until he died. When the Prophet (pbuh) had proposed to marry her and put the veil on her, she said, "O Messenger of Allah, let me in your power, for that will be easier for me and you." Hence he left her. She had refused to convert to Islam when she was seized and adhered to Judaism. Being displeased with her affair, the Prophet (pbuh) secluded her. One day while he was with his Companions, he heard the sound of footsteps behind him, so he said, "This is Tha`labah ibn Sa`yah coming to tell me the good news of Rayḫânah's conversion to Islam." He proclaimed the fact, which pleased the Prophet (pbuh).

Allah the Almighty revealed Qur'anic verses, concerning the Battle of the Trench and Banû Qurayẕah. These verses are in *Sûrat al-Aḫzâb* in which He mentions the affliction that the Muslims suffered from, His grace to them, and His help when He relieved them after the evil words said by the hypocrites. Allah the Almighty says,

> *﴾ O you who believe! Remember Allah's Favour to you, when there came against you hosts, and We sent against them a wind and forces that you saw not [i.e. troops of angels during the battle of Al-Ahzâb (the Confederates)]. And Allah is Ever All-Seer of what you do. ﴿*

The hosts were the armies of the Quraysh, the Ghaṭafân, and Banû Qurayẕah.

> *﴾ When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harbouring doubts about Allah. ﴿*

ones, etc.). And endure you patiently (O Muhammad), your patience is not but from Allah. And grieve not over them (polytheists and pagans, etc.), and be not distressed because of what they plot. ﴾

(An-Nahl: 126-127)

So the Prophet (pbuh) forgave them and forbade mutilation. Then he (pbuh) ordered that Hamzah be covered in a mantle; then he performed the funeral prayer over him, saying, "*Allah is Greater*" seven times. Then he commanded that all the dead be brought beside Hamzah, and he offered prayer over them. Prayers which he had performed over them reached seventy-two prayers.

Ibn Ishâq said, "Safiyyah, the daughter of `Abdul-Muttalib came to see Hamzah, who was her full-brother. The Prophet (pbuh) ordered her son, Az-Zubayr ibnul-`Awwâm, "*Meet her and hold her back so that she will not see what has happened to her brother.*" He said to her, "O Mother, the Messenger of Allah orders you to return." She said, "Why? I have been informed that they have mutilated him. But so long as it is for the sake of Allah, whatever happens to him satisfies us. I will be calm and patient if Allah wills." Back to the Prophet (pbuh), Az-Zubayr reported to him what she had said. He told him to leave her alone. She looked at Hamzah and said, "To Allah we belong and to Him do we return", and then she invoked Allah's forgiveness for him. Then the Prophet (pbuh) ordered his burial.

Some Muslims carried their dead to Madînah to bury them there. However, the Prophet (pbuh) prohibited this act saying that they should be buried in the place where they had died. According to `Abdullâh ibn Tha`labah, while inspecting the martyrs of Uhud, the Prophet (pbuh) said, "*I am a witness over these. Whoever is wounded for the sake of Allah will be revived on the Day of Resurrection with his wounds bleeding with the color of blood and the smell of musk. Find out the one who collected (or kept by heart) the Qur'an more (or better) than his companions and make him ahead of them in the grave.*" Two or three bodies were buried in one grave.

On his way to Madînah, the Prophet (pbuh) met Hamnah, the daughter of Jahsh. As she met the army, they announced to her the death of her brother, `Abdullâh ibn Jahsh. She said, "To Allah we belong and to Him do we return. I ask Allah's forgiveness for him." Then she was told of the death

they (themselves) come not to the battle except a little. ﴾

to seek excuse for themselves through it.

﴿ *Being miserly towards you (as regards help and aid in Allah's Cause). Then when fear comes, you will see them looking to you, their eyes revolving like (those of) one over whom hovers death, but when the fear departs, they will smite you with sharp tongues,* ﴾

I.e. in their words which you do not like since they do not hope for the Hereafter as well as the reward does not move them, for they fear death like the one who does not hope for what is after death.

﴿ *miserly towards (spending anything in any) good (and only covetous of booty and wealth). Such have not believed. Therefore Allah makes their deeds fruitless, and that is ever easy for Allah. They think that Al-Ahzâb (the Confederates) have not yet withdrawn, and if Al-Ahzâb (the Confederates) should come (again), they would wish they were in the deserts (wandering) among the Bedouins, seeking news about you (from a far place); and if they (happen) to be among you, they would not fight but little.* ﴾

Then Allah addressed the believers saying,

﴿ *Indeed in the Messenger of Allah (Muhammad) you have a good example to follow for him who hopes in (the Meeting with) Allah and the Last Day and remembers Allah much.* ﴾

I.e. that they should not desirously care more for themselves than himself and not to be in a place where he is not. Then referring to the believers, their sincerity and belief in what Allah promised them of trial by which He tested them, He said,

﴿ *And when the believers saw Al-Ahzâb (the Confederates), they said: This is what Allah and His Messenger (Muhammad) had promised us, and Allah and His Messenger (Muhammad) had spoken the truth, and it only added to their faith and to their submissiveness (to Allah).* ﴾

I.e. tolerance of trial and affliction, acceptance of the decree, and verification of the truth of what Allah and His Messenger had promised them. Then He said,

Hind, the daughter of `Utbah and some women with her, halted to mutilate the Muslim corpses. After they cut off their ears and noses making them into anklets, necklaces, and pendants, Hind gave them to Wahshî, the slave of Jubayr ibn Mut`im. She even ripped open Hamzah's liver and chewed it, but she could not stand its taste and spat it out.

Al-Hulays ibn Zabbân, who was the leader of the black warriors, passed by Abû Sufyân while he was hitting the side of Hamzah's mouth with the edge of his spear saying, "Taste that, you insurgent." Al-Hulays exclaimed, "O Banû Kinânah, is this the leader of the Quraysh doing this to his cousin while dead?" He said, "Confound you, keep it secret, for it was just a slip."

Having decided to depart, Abû Sufyân climbed up the mountain yelling at the top of his voice, "Good work! Victory in war goes by alternate success; this day for the day (of Badr). Be sublime Hubal (an idol)" "i.e. uphold your religion". The Prophet (pbuh) told `Umar to get up and answer him saying, "Allah is more Sublime and Exalted. We are not equal. Our dead are in Paradise, while yours are in the Hell-Fire." At this Abû Sufyân summoned `Umar to go to him. The Prophet (pbuh) told him to go and see what he was up to. When he came Abû Sufyân said, "I beseech you by Allah, O `Umar, have we killed Muhammad?" "By Allah, you have not, he is listening to your talk now," he answered. He said, "I know you are more truthful and reliable than Ibn Qami'ah who said that he had killed Muhammad."

Then Abû Sufyân exclaimed, "Among your dead some are mutilated. By Allah, I am neither satisfied, nor angry, and I neither forbade nor commanded mutilation." While departing with his companions, Abû Sufyân called out, "Your meeting-place is Badr next year." "Yes, it is an appointment for both of us," answered one of the Prophet's Companions according to the command of the Prophet (pbuh).

Then the Prophet (pbuh) commanded `Alî, "*Go after them, to trace out their movements and intention. If they are dismounting their horses and riding their camels they will be heading for Makkah, whereas if they are riding their horses and leading their camels they will be heading for it (Madinah). By the One in Whose Hand is my soul, if they make for Madinah I will march out to them and fight.*" `Alî said that he pursued them and found that they were mounting

said, *"He has other carriers as well. By Him in Whose Hands is my soul, the angels rejoiced at (receiving) the spirit of Sa`d and the Throne shook for him."*

Three polytheists were slain: Munabbih ibn `Uthmân ibn `Ubayd who was injured by an arrow and died in Makkah because of it. There was also from Banû Makhzûm ibn Yaqazah: Nawfal ibn `Abdillâh ibnul-Mughîrah, who penetrated the trench and was entrapped in it and killed, so the Muslims too hold of his body. His people asked the Prophet (pbuh) to sell them his body but he (pbuh) said, *"We have no use for his body nor the price (which could be paid) for it"*, and he let them have it. And from Banû `Âmir ibn Lu'ayy, `Amr ibn `Abd Wudd was killed by `Alî ibn Abî Tâlib.

On the Day of Banû Qurayzah, Khallâd ibn Suwayd from the Muslims, was martyred, when a millstone was thrown on him causing a shattering wound. It was said that the Prophet (pbuh) said that he would be given the reward of two martyrs. Abû Sinân ibn Mihsan ibn Hurthân died during the siege of Banû Qurayzah and was buried in the burial ground of Banû Qurayzah. As I was told, after finishing the trench affair, the Prophet (pbuh) said, *"The Quraysh will not invade you after this year, but you will invade them."* The Quraysh did not invade them afterward, but he (pbuh) invaded them until Allah the Almighty permitted that he conquered Makkah.

The Attack on Banû Lihyân

After raiding Banû Qurayzah the Prophet (pbuh) spent six months in Madînah from Dhul-Hijjah to Jumâdâ al-Ûlâ. He went out against Banû Lihyân to take revenge for Khubayb ibn `Adiyy and his companions who were killed at Ar-Rajî`. He pretended that he was heading for Syria to attack the people by surprise. He left Madînah[1] and set forth passing by Ghurâb, a mountain near Madînah at the road to Syria, then to Makhîd, to Al-Batrâ', and then he turned leftward to reach the valley of Bîn, then to Sukhayrâtul-Yammâm, then straightforward on the highroad to Makkah. He hastened the pace until he arrived at Ghurân, the location of Banû Lihyân. Ghurân is a valley between Amaj and `Usfân up to a village called Sâyah.

1. He (pbuh) left Ibn Umm Maktûm in charge of Madînah.

When the Muslims recognized the Prophet (pbuh) they took him and ascended to a mountain pass. He was in the company of Abû Bakr, `Umar, `Alî, Talhah ibn `Ubaydillâh, Az-Zubayr ibnul-`Awwâm, Al-Hârith ibnus-Simmah, and others.

Reaching the glen, the Prophet (pbuh) was pursued by Ubayy ibn Khalaf who said, "O Muhammad! Either you or I be will killed." The people said, "Shall any of us kill him?" The Prophet (pbuh) said, *"Leave him alone."* Coming closer to him, the Prophet (pbuh) took a lance from Al-Hârith ibnus-Simmah. As I was told, He shivered violently in such a way that all of them scattered in all directions at once. Facing him, the Prophet (pbuh) stabbed him in the neck so that he swayed and rolled off his mare over and over.

Previously in Makkah, Ubayy ibn Khalaf used to say to the Prophet (pbuh), "O Muhammad, I have got a mare called Al-`Awdh which I forage every day with many quantities of corn. I shall kill you, while riding it." *"But I will kill you if Allah wills,"* was the Prophet's answer. When he returned to the Quraysh, he only had a small scratch on his neck. So when the blood became congested he said, "By Allah, Muhammad has killed me." They answered, "By Allah, you are afraid of death. By Allah, you are not hurt." He replied, "He told me when we were in Makkah that he would kill me, and by Allah, had he spat on me, he would have killed me." Eventually, the enemy of Allah died at a place called Sarif, while they were taking him back to Makkah.

When the Prophet (pbuh) arrived at the opening of the mountain pass, `Alî went to fill his leather shield with water from the watering place of Al-Mihrâs and brought it to the Prophet (pbuh) to drink, but he refused because of its repulsive odor. Nonetheless, he used the water to wash the blood from his face. Pouring it over his head he said, "Allah's Wrath is great on he who has bloodied the face of His Prophet."

The Prophet (pbuh) tried to mount a large rock on the mountain which blocked his way. Being older and weaker besides wearing two armors, he could not climb it. Talhah ibn `Ubaydillâh squatted beneath him and enabled the Prophet (pbuh) to stand on his back until he stood on it. After Talhah's act, the Prophet (pbuh) said, *"Talhah is eligible (for Paradise)."*

Waqsh, Sa`d ibn Zayd, Usayd ibn Zuhayr, `Ukâshah ibn Mihsan, Muhriz ibn Nadlah, Abû Qatâdah al-Hârith ibn Rib`i, and Abû `Aayyâsh `Ubayd ibn Zayd. When they had come together to the Prophet (pbuh), he appointed Sa`d ibn Zayd over them and told them to head for the band until he himself would follow them with the troops.

In the engagement, Abû Qatâdah al-Hârith ibn Rib`î killed Habib ibn `Uyaynah ibn Hisn and covered him with his mantle; then he joined his force. The Prophet (pbuh) proceeded with Muslim warriors. As they saw Habib covered with Abû Qatâdah's mantle, they exclaimed, "To Allah we belong and to Him is our return! Abû Qatâdah has been slain." The Prophet (pbuh) said that it was not Abû Qatâdah but a man killed by him and covered with his mantle in order to know that he was his prey.

`Ukâshah reached Awbâr and his son `Amr who were mounting on one camel, and killed the two of them with one stroke of his lance. Some of the milch-camels were recovered. The Prophet (pbuh) advanced until he stopped and alighted at the mountain of Dhû Qarad, where the men joined him, and spent there a day and a night. Salamah ibnul-Akwa` asked for permission to go with a hundred men to recover the rest of the camels and behead the band. The Prophet (pbuh) said, *"Now they should be having their evening milk-drink among the Ghatafân."* After the Prophet (pbuh) had divided the butchered camels, one for every hundred men, he returned to Madînah. The wife of Al-Ghifârî came riding on one of the Prophet's she-camels. She told him the whole story. Then she said, "O Messenger of Allah, I made a vow to Allah that I would slay this she-camel if He rescued me on it." The Prophet (pbuh) smiled and said, *"What a bad reward! Will you slaughter it after Allah has mounted you on it and delivered you by it! Verily, there is no vow in disobedience to Allah nor concerning anything that is not yours. The she-camel is mine, so go back to your family with Allah's blessing."*

The Raid on Banû Al-Mustaliq[1]

The Prophet (pbuh) remained in Madînah during the later part of Jumâdâ al-Âkhirah and Rajab. In Sha`bân 6 AH, he raided Banû Al-Mustaliq of the

1. It is also called "The Raid on Al-Muraysî."

His friends asked him why he did not finish him off. "He exposed his body to me (as a sign of abject surrender) so the feeling of pity for the blood tie prevented me and I knew that Allah would surely kill him," he said.

`Âsim ibn Thâbit ibn Abel-Aqlah killed Musâfi` ibn Talhah and his brother Al-Jullâs by piercing both of them with a dart. Each came to his mother, Sulâfah, laying his head on her lap. She asked, "Who has injured you, my son?" "I heard a man while shooting me saying, 'Take it, I am Ibn Abel-Aqlah.'" he replied. She vowed to drink wine in the skull of `Âsim.

Hanzalah ibn Abî `Âmir, who was called 'the Washed One', and Abû Sufyân met in battle. When Hanzalah had beaten Abû Sufyân, Shaddâd ibnul-Aswad, who was Ibn Sha`ûb, smote and killed him. The Prophet (pbuh) said, *"Your companion (i.e. Hanzalah) is being washed by the Angels, so ask his wife if there was something (that happened) to him."* When they inquired his wife, she said that he rushed to the battlefield when he heard the call for war while being in a state of *janâbah*." Then Allah sent down His help to the Muslims and fulfilled His promise. They uprooted their enemy with their swords until they dragged them away from their camp. It was an obvious defeat.

Az-Zubayr said, "I saw the anklets of Hind, the daughter of `Utbah and her friends because they were folding up their dresses as they ran away. Nothing prevented anyone from catching them when the archers turned to the camp as the enemy had been thrown out of it. Thus we were attacked from behind by the cavalry. Someone cried out, 'Ha, Muhammad has been killed.' We returned and the enemy pursued us after we had killed the standard bearers, so that none of them would dare take it. The standard remained on the ground until `Amrah Al-Hârithiyyah, the daughter of `Alqamah hoisted it for the Quraysh to gather round; they did so. The Muslims were beaten and the polytheists had killed many of them. It was a day of trial and testing in which Allah honored several with martyrdom, until they reached the Prophet (pbuh) who was hurt with stones so that he fell on his side, one of his teeth was broken, his face was hurt, and his lip was injured. The man who wounded him was `Utbah ibn Abî Waqqâs. The blood began to flow on his face and he kept on wiping it away, while saying, *"How can a people succeed when they have blotched the face of their Prophet with blood while he calls them to their Lord!"* So Allah sent down the following verse.

honorable man among his tribe so the Anṣâr who were there with the Prophet (pbuh) tried to sympathize with Ibn Ubayy saying, "O Messenger of Allah, it may well be that the boy imagined what he said, and did not remember exactly the words uttered by the man."

When the Prophet (pbuh) was on his way back, Usayd ibn Hudayr met him and greeted him saying, "O Prophet of Allah, you are moving off at a bad time; you have never done that before." The Prophet (pbuh) said, *"Have you not heard of what your companion said?"* He said, "Which companion?" The Prophet (pbuh) said, *"`Abdullâh ibn Ubayy."* He said, "What did he say?" The Prophet (pbuh) said, *"He said that if he returned to Madînah, indeed the more honorable would expel the meaner."* He answered, "But you, O Messenger of Allah, can expel him if you wish. By Allah, he is the mean one and you are the honorable one!" He added, "O Messenger of Allah, be kind to him, for Allah brought you to us while his people were about to crown him, and he believes that you have deprived him of a kingdom."

Then the Prophet (pbuh) having the men with him kept on walking all through the day until the evening, then throughout the night until the morning of the next day, so the sun harassed them. Then he stopped to alight. Once they were on the ground they fell asleep. He (pbuh) was deliberate in doing this, so as to divert their thoughts from the affair of `Abdullâh ibn Ubayy.

Then the Prophet (pbuh) proceeded to a watering place known as Baq`â' in Al-Hijâz a little above Al-Naqî`. While on their journey during the night, a very strong wind blew which terrified them. The Prophet (pbuh) soothed them, declaring that this wind designated the death of one of the greatest of the disbelievers. Back in Madînah, they discovered that the one who had died that day was Rifâ`ah ibn Zayd ibnut-Tâbût of Banû Qaynuqâ`, a great figure among the Jews and a secret haven for the hypocrites.

Allah the Most High revealed a *Sûrah* about the hypocrites, Ibn Ubayy and the like. Thereupon taking hold of Zayd ibn Arqam's ear, the Prophet (pbuh) said, *"This is the one who devoted his ear to Allah"*. `Abdullâh the son of `Abdullâh ibn Ubayy heard of that and went to the Prophet (pbuh) saying, "I knew that you intend to kill `Abdullâh ibn Ubayy for what has reached you about him. If killing him is a must, then please let me do it and I will get

show pride at war. Whenever he wore a red band around his head, people knew that he was going to fight. When he took the sword from the Prophet (pbuh), he banded his head and started to strut up and down between the ranks. Watching him, the Prophet (pbuh) said, *"This is a tread that Allah detests except in such situation (i.e. war in the cause of Allah)."*

Abû Sufyân said to the standard bearers of Banû `Abdud-Dâr, spurring them to war, "O Banû `Abdud-Dâr! You have been assigned to bear our standard on the Day of Badr and you know what has happened. The standard is the first thing that the enemy assails. Should it fall, we fall down too. Therefore, either you guard its safety or leave it for us, and we will certainly save you that task." They got angry and threatened him, saying, "Do you want us to deliver you our standard? Tomorrow when we will be engaged in the battle, you will be witness to our deeds." Such a reaction was what Abû Sufyân had aimed at.

When the two parties drew closer to each other, Hind, the daughter of `Utbah leading the Qurashî women tapped on tambourines behind the warriors to incite them.

On the Day of Uhud, the Prophet's Companions used "Kill, kill!" as a slogan to call one another therewith. The people were engaged in fighting until the battle grew fierce. Abû Dujânah fought until he144M`t moved forward through the enemy's rows. He killed whoever stood in his way of the enemy. There was a man among the polytheists was busy with finishing off the wounded Muslims. During the fight Abû Dujânah drew closer to that man; so they were engaged in combat, exchanging two sword-strokes. The polytheist struck Abû Dujânah, who warded off the blow with his shield. Abû Dujânah struck him and killed him. His sword hovered over the head of Hind, the daughter of `Utbah, but he spared it from her.[1]

Hamzah ibn `Abdel-Muttalib kept on fighting until he slew Artaʼah ibn `Abd Shurahbîl ibn Hâshim ibn `Abd Manâf ibn `Abdud-Dâr, one of the standard bearers. When Sibâ` ibn `Abdel-`Uzzâ al-Ghubshânî, dubbed Abû Niyâr, passed by him, Hamzah said to him, "Come on, you son of a female circumciser."

1. Abû Dujânah said, "I saw a person severely inciting the enemy against the Muslims and when I rushed to kill him, he shrieked! It was a woman. I refused to kill a woman with the honorable sword of the Prophet (pbuh)."

something better than that?' She said, 'What is it, O Messenger of Allah?' He replied, *'I will fulfil your debt and marry you.'* She said yes and they were married. When the people heard that the Prophet (pbuh) had married Juwayriyah, Banû Al-Mustaliq became the Prophet's relatives by marriage, so they emancipated those they held. Hence, a hundred families were set free by this marriage. I have never known a woman who so great a blessing to her people than she was."

From Yazîd ibn Rûmân, the Prophet (pbuh) dispatched Al-Walîd ibn 'Uqbah ibn Abî Mu'ayt to them after they had embraced Islam. When they heard that he was coming, they went out to meet him, but when he knew that they were coming, he became frightened so he returned to the Prophet (pbuh) telling him that they were going to kill him and thus had detained their alms. The Muslims were indulged in talk to invade them until the Prophet (pbuh) himself was about to do so. In the middle of this, a delegation of theirs went to the Prophet (pbuh) saying, "O Messenger of Allah, we heard of your envoy whom you sent, so we went out to honor him and to pay due alms, but he turned back as rapidly as he could. Then we were told that he alleged that we intended to slay him. By Allah, we did not come out for that." So Allah sent down on this incident,

> ﴾*O you who believe! If a rebellious evil person comes to you with a news, verify it, lest you harm people in ignorance, and afterwards you become regretful to what you have done. And know that, among you there is the Messenger of Allah. If he were to obey you (i.e: follow your opinions and desires) in much of the matter, you would surely be in trouble...*﴿

(Al-Hujurât: 6-7)

The Prophet (pbuh) advanced in his journey until he approached Madînah. 'Â'ishah was with him when the liars brought forth the slander.

The Slander during the Raid on Banû Al-Mustaliq, 6 AH

'Â'ishah (may Allah be pleased with her) said, "Whenever the Prophet (pbuh) wanted to set out a journey, he used to draw lots between his wives,

`Abdullâh ibn Ubayy ibn Salûl supported the Prophet's (pbuh) opinion, not to go out to fight them. The Prophet (pbuh) did not like to fight outside Madînah, but some Muslims whom Allah honored with martyrdom at Uhud and others who did not attend Badr said, "O Messenger of Allah, let us go forth to our enemies, otherwise they will think that we are cowards and weak to fight them." Ibn Salûl said, "O Messenger of Allah, stay in Madînah, and do not turn to them. It has never been that we went forth to fight an enemy but we have been defeated, and none has come here against us but have been vanquished. Thus leave them in their place. If they stay, it will be the worst entanglement, while if they enter Madînah, men will fight them, women and children will hurl them with stones from the walls, and if they retreat, they will be feeling disappointed as they came."

With the persistence of those who were eager to fight the Quraysh, the Prophet (pbuh) went into his house and was armored. That was on Friday after prayer. On that day, Mâlik ibn `Amr of the Ansâr from Banû An-Najjâr died. After offering prayer over the dead Ansârî, the Prophet (pbuh) headed for war. Meanwhile, the people blamed themselves for pressing on the Prophet (pbuh) to fight against his will, which they had no right to do, so when he came out to them they admitted that if he wished to stay in Madinah they would not oppose him. The Prophet (pbuh) remarked, *"It is not appropriate for a Prophet who has put on his armor to take it off until he has fought."* He set forth with a thousand of his Companions, until they reached Ash-Shawt between Madînah and Uhud, where `Abdullâh ibn Ubayy seceded with a third of the warriors, saying, "He (the Prophet) has obeyed them and disobeyed me. We do not know why we should kill ourselves here, O men."

So he withdrew with his followers who were hypocrites and doubters. `Abdullâh ibn `Amr ibn Harâm followed them saying, "O people, I beseech you by Allah not to forsake your people and your Prophet while the enemy is nearby." They answered, "If there should be a fight we would not relinquish but we do not think that there will be a war." When they persisted on withdrawal, he said, "May Allah deport you, you enemies of Allah, for Allah will make His Prophet dispensable of you." On that day the Ansâr asked, "O Messenger of Allah, should we not seek the support of our Jewish allies?" He said,*"We have no need of them."*

On our arrival at Madinah, I fell very ill, so I heard nothing about it. The report had reached the Prophet (pbuh) and my parents, but they concealed the matter from me. Yet I lost the Prophet's usual kindness to me, as when I was ill he used to be compassionate to me, but at this time he was not attentive to me. When he visited me, while my mother[1] was present to take care of me, he said no more than, *'How is she?'* Thus I felt sad and asked him, when I found his heedless attitude, 'O Messenger of Allah, would you permit me to go to my mother so that she could nurse me?' *'OK,'* he said. I moved to my mother's unaware of what was taking place until almost twenty days had passed when I recovered from my illness. We Arabs did not use the water closets used in the houses of the non-Arabs. Instead we used to go out into the open yards of Madinah. For women they used to go there at night, so one night I went in the company of Umm Mistaḥ the daughter of Abû Ruhm ibnul-Muṭṭalib ibn 'Abd Manâf. As we were strolling, she faltered over her robe and cried out, 'May Mistaḥ flounder!' I said, 'That is a bad thing to say about a man of the Muhâjirûn who witnessed Badr.' She wondered, 'Do you not know the news, O daughter of Abû Bakr?' I said, 'What is it?' She kept on relating what the slanderers had said, and when I expressed my amazement, she assured me that all she said had really happened.

By Allah, I could not even do what I was supposed to do and returned crying incessantly until I felt as if my liver would burst. I said to my mother, 'May Allah forgive you! People were speaking ill of me and you mentioned nothing of it.' She answered, 'My little daughter, do not exaggerate the matter. Rarely is there a pretty woman married to a loving man, while having rival wives, and rumors circulate around her.'

The Prophet (pbuh) delivered a speech which I was unaware of. After praising Allah he said,

> *'O people, there are men who have hurt me by saying false things about my wife. By Allah, I know nothing but good of her, and they speak such things about a man of whom, by Allah, I know only good, who never goes to any of my houses but with me.'*

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1. According to Ibn Hishâm, her name was Zaynab, the daughter of 'Abd Dahmân.

them. Verily, Allah guides not those people who are the Zâlimûn (polytheists and wrong-doers and unjust). And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: 'We fear lest some misfortune of a disaster may befall us.' Perhaps Allah may bring a victory or a decision according to His Will. Then they will become regretful for what they have been keeping as a secret in themselves. And those who believe will say: 'Are these the men (hypocrites) who swore their strongest oaths by Allah....' ﴿

Then the story was mentioned to Allah's saying,

﴾ *Verily, your Walî (Protector or Helper) is Allah, His Messenger, and the believers, - those who perform As-Salât (Iqâmat-as-Salât), and give Zakât, and they bow down (submit themselves with obedience to Allah in prayer).* ﴿

(Al-Mâ'idah: 51-55)

And, on 'Ubâdah's attitude of taking Allah, His Messenger, and those who had believed as protectors and acquitting his alliance and patronage with Banû Qaynuqâ', Allah the Almighty revealed,

﴾ *And whosoever takes Allah, His Messenger, and those who have believed, as Protectors, then the party of Allah will be the victorious.* ﴿

(Al-Mâ'idah: 56)

The Expedition of Zayd ibn Hârithah to Al-Qaradah Across the Waters of Najd

The Quraysh were afraid to pursue their usual road to Syria after the Battle of Badr, so they took the road to Iraq. Some of their tradesmen went out, including Abû Sufyân, carrying a large amount of silver which constituted most of their trade. They appointed Furât ibn Hayyân from Banû Bakr ibn Wâ'il as a guide to that route. At once the Prophet (pbuh) sent Zayd, who intercepted them by the watering place of Najd and captured the caravan with its goods, but the men fled. He brought the booty to the Prophet (pbuh).

not. By Allah, I considered myself too insignificant and trivial that Allah would reveal Qur'anic verses about me to be recited in the mosques and prayers. Yet, I hoped that the Messenger of Allah would see a vision in his sleep by which Allah would free me from such a lie, for He knows about my innocence, or that there would be some sort of report. To send down some Qur'anic verses about me, by Allah, I believed that I was too insignificant for that.

Turning to my parents, I asked them, 'Why do you not answer the Messenger of Allah?' They said, 'By Allah, we do not know what to answer him?' By Allah, I have never known a household which endured much as that of Abû Bakr did in those days. When they did not comment, I broke out in tears again saying, 'I will never repent to Allah of what you have said. By Allah, I know that in case I admitted what was said of me, while Allah knows that I am innocent of it, then I would be saying something which did not occur; and in case I refuted what they said, you would not believe me.' I tried to remember the name of Ya`qûb but could not, so I said, 'But I will say what Yûsuf's father said,

> ﴿ *So (for me) patience is most fitting. And it is Allah (Alone) Whose help can be sought against that which you assert.* ﴾

(Yûsuf: 18)

And by Allah, the Prophet (pbuh) was still in his place when a revelation came to him from Allah. He was wrapped in his robe, whereas I put a leather pillow under his head. When I saw this I did not feel frightened, as I was sure of my innocence and that Allah (Glorified and Exalted be He) would never be unjust to me. As for my parents, by Whom `Â'ishah's soul is in His Hands, once the Prophet (pbuh) recovered I thought that they were about to die of fear that Allah would confirm what had been said. Then the Prophet (pbuh) recovered, sat upright, and began to wipe out sweat which were like winter drops of water falling from his brow; he said, *'Be of good cheer, `Â'ishah! Allah has sent down your acquittal.'* I said, 'Praise be to Allah.'

He went to the people and spoke to them, reciting the Qur'anic verses which Allah had revealed to him concerning the issue. Afterwards, he commanded that Mistah ibn Uthâthah, Hassân ibn Thâbit, and Hamnah the daughter of Jahsh, the most express slanderers be flogged with the ordained stripes."

Sufyân returned to Makkah along with the vanquished Qurayshis from Badr, he vowed that he would not bathe from sexual intercourse[1] until he had invaded the Prophet (pbuh). Thereupon, he moved off with two hundred Qurayshis to execute his pledge. He took the Najdiyyah route and halted at an inlet of a canal to the Thayb mountain, miles from Madînah. Nightly he set forth to Banû An-Nadîr heading for Huyayy ibn Akhtab. Knocking on his door, Huyayy was feared to open the door, so Abû Sufyân went to Sallâm ibn Mishkam, the chief of Banû An-Nadîr and keeper of their public wealth. Sallâm hosted and acquainted him with secrets about the Muslims. Back to his comrades at the end of the night, Abû Sufyân sent some Qurayshis to Madînah. In a place called Al-`Urayd, they set fire to a bunch of palm-trees and killed a man from the Ansâr with his ally while working in the fields. People knew about them, so the Prophet (pbuh) pursued them, leaving his place in Madînah to Bashîr ibn `Abdel-Mundhir. He reached Qarqaratul-Kudr but returned because Abû Sufyân and his group had escaped. They found that the raiders had discarded some of their items in the fields to lighten their load so they could run swiftly. On their return, the Muslims asked the Prophet (pbuh), "O Messenger of Allah, do you think that this will be counted (to Allah) for us as an invasion?" "*Yes*", he answered.

The Invasion of Dhû Amarr

After the As-Sawîq invasion, the Prophet (pbuh) remained in Madînah for nearly the rest of Dhul-Hijjah, and then he set forth to Najd, aiming at Ghatafân. This was the Invasion of Dhû Amarr. Spending nearly all the month of Safar in Najd he went back to Madînah without any fighting. He stayed in Madînah almost all the month of Rabî`ul-Awwal.

The Invasion of Al-Furu` of Bahrân

Putting Ibn Umm Maktûm in charge of Madînah, the Prophet (pbuh) went out for the Quraysh reaching Bahrân, a mine in Al-Furu` in the Hijâz. He spent two months there then returned to Madînah without fighting.

1. Bathing after sexual intercourse was practised in pre-Islam.

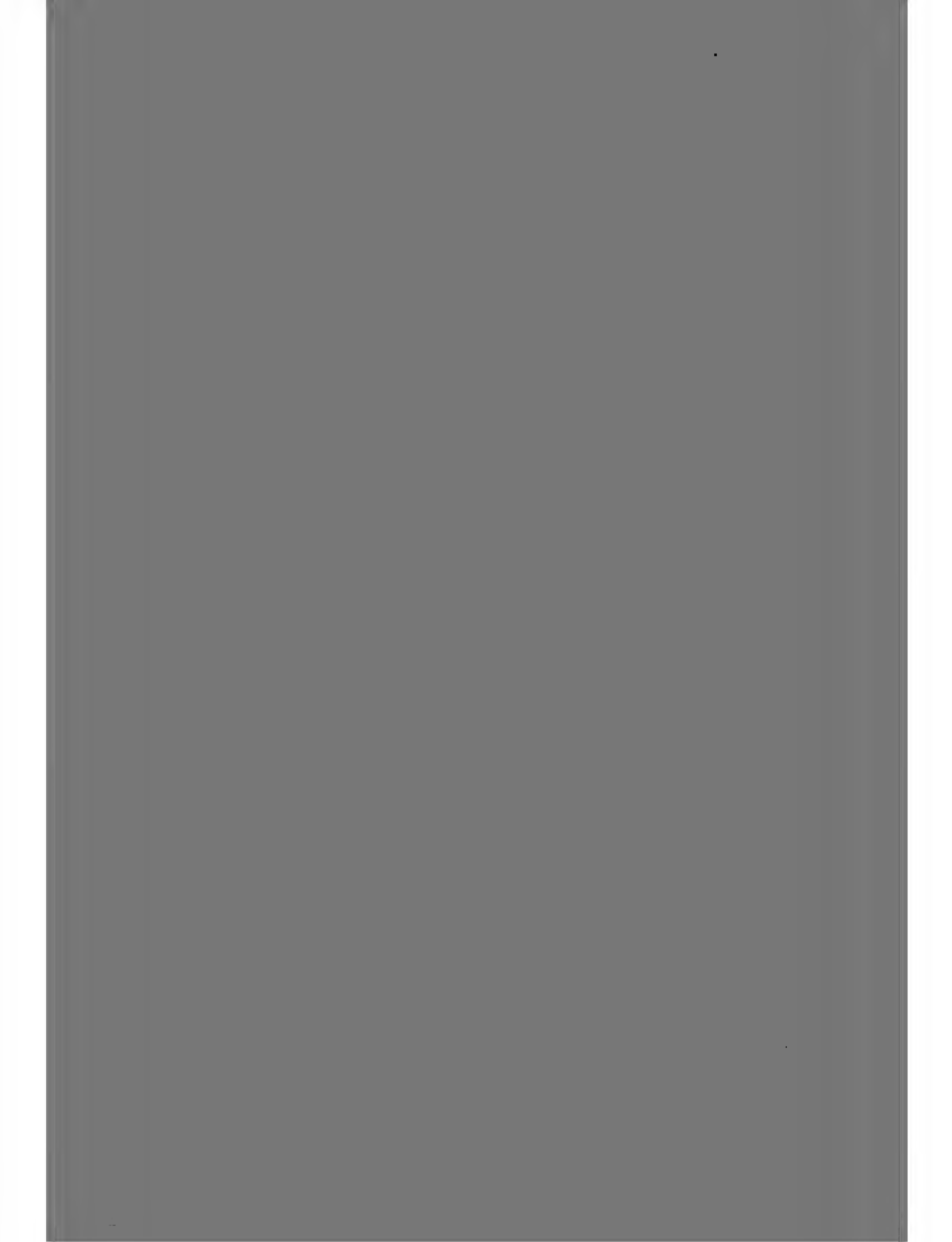
Abu Bakr said, "Yes, by Allah, I love that Allah should forgive me!" He returned to his custom of financially supporting Mistah, saying "I will never prevent it from him."

separate them, so they lived together as Muslim and disbeliever, until the Prophet (pbuh) emigrated. Abul-`Âs joined the Quraysh on the Day of Badr but he was seized among the captives and taken to Madînah with the Prophet (pbuh). When the Quraysh sent to redeem their prisoners, Zaynab sent money to ransom her husband and the money included a necklace which her mother, Khadîjah, had given her on her wedding. When the Prophet (pbuh) saw the necklace his feelings became greatly tender and he said (to his Companions), *"If you would think that you set her captive husband free and repay her money, do so."* They accepted and did so.

Thus, Abul-`Âs lived in Makkah, while Zaynab lived in Madînah with the Messenger of Allah (pbuh). Abul-`Âs went to Syria as a merchant with his wealth and that which the Quraysh had entrusted him with, as he was a reliable man. On his way back, he was attacked by a Muslim raid which took his merchandise, but he managed to run away. When the raiders went away with their booty, Abul-`Âs went to Zaynab's house in the night, seeking her protection as well as the return of his property.

While the Prophet (pbuh) with the Muslims was performing the morning prayer, Zaynab cried out from among the women, "O people, I have given protection to Abul-`Âs ibnur-Rabî`." After the prayer, the Prophet (pbuh) made sure that the people had heard Zaynab's declaration and added, *"By Him in Whose hands is Muhammad's soul, I had known nothing (about the matter) before hearing what you have heard. The Muslims can protect whoever is lower than them."* He afterward headed for his daughter and said to her, *"Make his stay comfortable, but do not let him touch you, since you are not lawful for him."*

According to `Abdullâh ibn Abî Bakr, the Prophet (pbuh) sent to those who raided Abul-Âs saying, *"This man as you know is our relative, and you have taken his property. If you do a charitable act and restore him his property, we like you to; if not, it is a booty which Allah has bestowed on you, and you have the better right to it."* They expressed their will to return it. They were so keen to restore everything and not to withhold anything. Abul-Âs went to Makkah to pay all the dues to the Quraysh, making sure that no one had any further claim on him. "No," they said. "May Allah reward you; you have been both honest and generous." "Therefore", said he, "I bear witness that there is no god but Allah and that Muhammad is His Servant and His Messenger. By Allah, nothing delayed me from embracing Islam but that I feared you



among the corpses. Ibn Mas'ûd cut off his head and brought it to the Prophet (pbuh) saying, "Here is the head of the enemy of Allah, Abû Jahl." He said, *"By Allah other than Whom there is no god, is it?"* "Yes," Ibn Mas'ûd said, throwing his head before the Messenger of Allah (pbuh), who then praised Allah the Almighty.

When the Prophet (pbuh) commanded that the corpses should be all cast into a pit, all were thrown with the exception of that of Umayyah ibn Khalaf which had swelled within his armor to the extent that it filled it. When they tried to carry his corpse, it disintegrated, so they left it where it was and heaped earth and stones on it.

After throwing the corpses into the pit, the Companions heard the Prophet (pbuh) at midnight saying, *"O people of the pit, 'Utbah ibn Rabî'ah, Shaybah ibn Rabî'ah, Umayyah ibn Khalaf, Abû Jahl,* - and he counted out those in the pit. - *have you found true what your Lord had promised you, for I have indeed found true what my Lord had promised me?"* His Companions said, "O Messenger of Allah, are you talking to the dead?" He said, *"They can hear me more than you but they cannot answer."*

Afterwards the Prophet (pbuh) ordered to bring together all the spoils of war that had been collected in the camp. The Muslims disputed over them. The group which had collected them thought they were theirs; the warriors who pursued the enemy claimed that they were the cause for getting them; while the guards who escorted the Prophet (pbuh) to defend him from the enemy, claimed that they had wanted to collect the spoils but they feared that the enemy might return, so they kept their position with the Prophet (pbuh).

Then the Prophet (pbuh) dispatched 'Abdullâh ibn Rawâhah with the news of victory to the people of Upper Madînah, and Zayd ibn Hârithah to the people of Lower Madînah. Then the Prophet (pbuh) began his journey back to Madinah with the disbelieving captives, among whom were 'Uqbah ibn Abî Mu'ît and An-Nadr ibnul-Hârith.

Then the Prophet (pbuh) advanced until he reached the pass of As-Safrâ' where he stopped on the sand hill between the pass and An-Nâziyah where he equally divided the spoils which Allah had granted to the Muslims. He traveled to Ar-Rawhâ' where the Muslims congratulated him and the

ordered them to say, *"We ask Allah's forgiveness and we repent to Him."* After they had done so, he said, *"By Allah, this is the (saying) 'Forgive us' which was ordained on the Children of Israel, but they did not say it."*

The Prophet (pbuh) gave orders to travel towards the right, through salty growth, on the way leading to the spot of Thaniyyat al-Murâr onto the slope of Al-Hudaybiyah below Makkah.

When the cavalry of the Quraysh noticed the dust of the Muslims' forces and that they had averted them, they galloped back to their Quraysh. When the Prophet (pbuh) reached Thaniyyat al-Murâr, his she-camel knelt down. The men believed that it would not get up. The Prophet (pbuh) commented,

> *"It has never been stubborn, as it is not its nature, but it has been withheld by what restrained the elephant from Makkah. Today I shall accept whatever plan through which the Quraysh ask me to confirm kindred ties."*

Then he told the people to descend. They hesitated at first, for there was no water at which they could stop. Thus, the Prophet (pbuh) took an arrow from his quiver and gave it to one of his Companions to prod in the middle of a water hole. The water thereafter gushed out until the men and their camels had drunk to their fill. They encamped there.

While the Prophet (pbuh) was staying there, Budayl ibn Warqâ' al-Khuzâ`î came with some men of the Khuzâ`ah asking him about the reason for his coming. He told them that it was not for war but to visit and venerate the Sanctuary. Then he repeated what he had said to Bishr ibn Sufyân. When they conveyed his words to the Quraysh, they suspected them and were rude to them, saying, "Even if he is not coming for war, by Allah, he shall never enter it against our desire, nor shall the Arabs ever utter that we have accepted it."

The Khuzâ`ah tribe, Muslims and polytheists, were confidants of the Prophet, always keeping him informed of everything that was taking place in Makkah. When the Prophet (pbuh) saw Mikras ibn Hafs ibnul-Akhyaf who was sent by the Quraysh, he said, *"This is a treacherous man!"* When he approached and spoke to him, he answered him with the same words as he had said to Budayl and his companions. Mikras returned to the Quraysh reporting what the Prophet (pbuh) had said.

Get up, hence, and call for your pact with them and the killing of your brother." `Âmir yelled, "Alas for `Amr! Alas for `Amr!" War was stirred up, all were infuriated, the people held steadfastly to their evil cause, while `Utbah's advice was left unheeded.

Al-Aswad ibn `Abdel-Asad al-Makhzûmî, a fierce bad-tempered man, stepped out swearing, "I swear by Allah that I will surely drink from their cistern or demolish it or die before reaching it." Hamzah ibn `Abdel-Muttalib engaged with him, and struck him, sending his foot with half of his shank flying. He fell on his back and his foot was streaming with blood towards his friends. He scrambled to the cistern and threw himself aiming to fulfil his oath, but with another blow Hamzah killed him in the cistern.

`Utbah ibn Rabî`ah came out between his son Al-Walîd and his brother Shaybah, from the lines of the Quraysh and called for a duel with the Muslims. Three young men of the Ansâr stood against him: `Awf and Mu`awwidh the sons of Al-Hârith and `Abdullâh ibn Rawâhah. When the Quraysh knew that they were from the Ansâr, they said they had nothing to do with them. Thereafter one of them heralded, "O Muhammad! Let our equals of our people come against us!" The Prophet (pbuh) said, *"Come on, O `Ubaydah ibnul-Hârith, come on, O Hamzah, and come on O `Alî."*

Coming closer to them, the Quraysh asked, "Who are you?" After each had introduced himself, they said, "Yes, our equals and most honorable." `Ubaydah, their eldest, dueled with `Utbah ibn Rabî`ah while Hamzah went against Shaybah ibn Rabî`ah and `Alî against Al-Walîd ibn `Utbah. It was not long before Hamzah killed Shaybah and `Alî killed Al-Walîd. Striking each other, `Ubaydah and `Utbah were seriously wounded. Then Hamzah and `Alî struck `Utbah with their swords and slain him. They carried their friend back to his people.

The two parties moved forward closer to each other. The Prophet (pbuh) had commanded his Companions not to attack until he gave the order, and if they were encircled by the enemy, they were to resist them with showers of arrows. He himself remained in the hut with Abû Bakr. The battle of Badr took place on Friday morning on the seventh of Ramadân.

The Prophet (pbuh) straightened the lines and then again stayed in the hut with Abû Bakr. The Prophet (pbuh) was appealing to Allah for the

The Prophet (pbuh) told him the same words that he had said to those who had come before him, namely, that he had not come to fight against them. He left the Prophet (pbuh) after seeing how the Muslims treated him. Whenever the Prophet (pbuh) finished his ablution, they ran after him to obtain the water he had utilized; if he expectorated they hurried to it; and in case a hair fell from his head they rushed to pick it up. Hence he returned to the Quraysh saying, "I have been to Chosroes, Caesar, and Negus in their kingdoms, but never have I seen a king among his people like Muhammad among his Companions. They will never leave him in any case, so make up your mind."

The Prophet (pbuh) sent Khirâsh ibn Umayyah al-Khuzâ`î to the Quraysh in Makkah, and made him ride one of his camels called Ath-Tha`lab, to tell their notables the reason for his coming. However, they hamstrung the Prophet's camel and were about to slay the man, but the blacks protected him and released him, so that he returned safely to the Prophet (pbuh).

Afterwards when the Prophet (pbuh) summoned `Umar to convey the same message to Makkah, `Umar told him he felt that they would kill him, especially no one from Banû `Adiyy ibn Ka`b was in Makkah to defend him, and the Quraysh were aware of his animosity and rudeness towards them. He recommended that he should dispatch a man who was dearer to them than himself and he named `Uthmân ibn `Affân. The Prophet (pbuh) sent `Uthmân to Abû Sufyân and the celebrities of the Quraysh to inform them that he had not come for war but only as a visitor to the Inviolable House and to glorify its sanctity.

As he was about to enter Makkah, `Uthmân met Abân ibn Sa`îd ibnul-`Âs who drove him in front of him. He further provided him with protection until he reported the Prophet's message to them. After stating the whole message, they said to him, "If you wish to circumambulate the House, do so." He answered that he would not until the Messenger of Allah (pbuh) could also do so. The Quraysh imprisoned him and the Prophet (pbuh) and the Muslims were told that `Uthmân had been slain.

The Willing Covenant

Ibn Ishâq said that `Abdullâh ibn Abî Bakr told him that when it reached the Prophet (pbuh) that `Uthmân had been killed, he said that they would

a dense surface which did not prevent the Prophet's movements, but severely confined the movements of the Quraysh. The Prophet (pbuh) hurried to the water. Getting to the proximal water of Badr, he settled down.

Al-Hubâb ibnul-Mundhir said, "O Messenger of Allah, is this the spot which Allah has inspired you to occupy, so that we cannot move from it, or is it a matter of stratagem of war and the product of consultation?" When the Prophet (pbuh) said that it was a stratagem of war and consultation, Al-Hubâb pointed out, "It is not a good place to stop in. Let us continue and encamp by the nearest well of water and make a cistern full of water, and destroy the other wells; then we can fight our enemy who will have nothing to drink.

The Prophet (pbuh) approved of his excellent plan which was immediately carried out; the wells were destroyed; a cistern was constructed and filled with water from which his men filled their drinking-vessels.

Sa'd ibn Mu'âdh said, "O Prophet of Allah, let us make a hut for you to stay in, having your riding beasts await; then we will go on fighting the enemy and if Allah grants us victory, that is what we wish; if it is defeat, you could ride your camels and go back to Madînah to our people who are left behind, for they love you as much as we do. If they knew that you would go to war they would not have remained behind. Allah will protect you with them; they will give you good advice and strive in the cause of Allah with you." The Prophet (pbuh) praised him and prayed to Allah for his good. Then a trellis was built for the Prophet (pbuh) and he stayed there.

Having moved in the morning, the Prophet (pbuh) saw the Quraysh approaching from the *'Aqanqal* dune into the valley, he exclaimed,

> *"O Allah, here is the Quraysh coming in their conceit and haughtiness challenging You and belying Your Messenger. O Allah, grant me victory which You have promised. O Allah, destroy them this morning!"*

When the Quraysh settled down, a number of them, among whom was Hakîm ibn Hizâm, went to the Prophet's basin to drink. The Prophet (pbuh) let them drink, but whoever drank of it on that day was slain with the exception to Hakîm who later became a devout Muslim and used to say, when he was fervid in his oath, "By Him Who rescued me on the Day of Badr."

know this. Write instead *"In Your name, O Allah."* The Prophet (pbuh) agreed to write that. Then he said, *"Write down 'This is what Muhammad, the Messenger of Allah has reconciled with Suhayl ibn `Amr."* Suhyal objected, "If I witnessed that you are Allah's Messenger, I would not fight you. Write your own name and your father's." The Prophet (pbuh) said,

> *"Write 'This is what Muhammad ibn 'Abdullâh has reconciled with Suhayl ibn `Amr. They have agreed to stop all fighting for ten years, during which time the people will live safely, restraining from animosities on condition that in case anyone goes to Muhammad without his guardian's permission, he will send him back to them; and in case that anyone of Muhammad's followers goes to the Quraysh they will not send him back to him. We will not show hostility one to another and there will be no theft or treachery. He who wishes to enter into a covenant and agreement with Muhammad may do so and he who wishes to enter into a covenant and agreement with the Quraysh may do so.'"*

The Khuzâ`ah chose to enter into a bond and agreement with the Prophet (pbuh), while Banû Bakr chose the Quraysh and said to the Prophet (pbuh), "You should keep back from us this year, not enter Makkah against our will. As for the next year, we will leave it for you to spend three nights with your Companions. Thereupon, you may bring with you nothing more than riders' weapons and swords in sheaths."

While the Prophet (pbuh) and Suhayl were writing the agreement, Abû Jandal ibn Suhayl ibn `Amr suddenly showed up in fetters, having fled to the Prophet (pbuh). The Prophet's Companions left and they did not doubt the conquest of Makkah, for they depended on a vision (dream) which the Prophet (pbuh) had seen. When they saw the talks for peace and withdrawal taking place and what the Prophet (pbuh) had endured, they were extremely depressed almost to the point of death. When Suhayl saw Abû Jandal, he slapped him on the face and gripped his collar, saying, "O Muhammad, the issue between us was resolved before this man arrived to you." He agreed. Suhayl pulled him violently by his collar and drew him away to send him back to the Quraysh, while Abû Jandal yelled with all his strength, "O Muslims! Am I to be sent back to the polytheists to seduce me from my religion?" This augmented the people's grief. The Prophet (pbuh) said,

Then the Prophet (pbuh) halted near Badr. He rode on with one of his Companions until he met an old Bedouin. He asked him about the Quraysh as well as about Muhammad and his Companions, and whether he had any information about them. The old man stated, "I will not tell you until you tell me which of the two you are." The Prophet (pbuh) retorted, *"If you answer us, we will tell you."* He said, "Tit for tat?" "Yes", he replied. The Bedouin said, "I have heard that Muhammad and his Companions moved on such-and-such a day. If that is right, they today should have reached such-and-such a place, (referring to where the Prophet (pbuh) actually was). Also I heard that the Quraysh marched out on such-and-such a day, so today they should have been in such-and such a place," where they actually were. When he had finished he said, "Where did you come from?" The Prophet (pbuh) said, *"We are from mâ'*[1]*."* Then he departed, while the old man was saying, "What does this mean? Is he from the Mâ' of Iraq?"

Then the Prophet (pbuh) went back to his Companions. In the evening, he sent 'Alî ibn Abî Ṯâlib, Az-Zubayr ibnul-'Awwâm, and Sa'd ibn Abî Waqqâṣ with a number of the Companions to the well at Badr in search of news, where they seized some of the Quraysh water-men, among whom were Aslam of Banû Al-Ḩajjâj, and 'Arîḏ Abû Yasâr of Banû Al-'Âṣ ibn Sa'îd. They caught them and inquired of them while the Prophet (pbuh) was performing prayer. They said, "We are the water-men of the Quraysh; they sent us to bring them water." The people did not like their answer, as they hoped that they belonged to Abû Sufyân. Thus, they beat them severely until the two claimed that they belonged to Abû Sufyân. So they released them. When the Prophet (pbuh) finished his prayers, he said, *"When they told you the truth you beat them; and when they lied you released them? They spoke the truth for they belong to the Quraysh. Inform me (you two) what about the Quraysh?"* They retorted, "They are behind this dune which you see on the remotest embankment." The Prophet (pbuh) asked them about their number and they said that they were many but they did not know their exact number; hence he inquired of them about the number of beasts they sacrificed each day. When they said nine or ten, he said, *"The people are be-*

1 In Arabic, this word means 'water', which can also be used to refer to semen out of which man is created. The Prophet (pbuh) meant the latter but he used *mâ'*, and not sperm, to make it ambiguous for the man and avoid telling lies at the same time, as *Mâ'* is also the name of a place. (Reviser)

Az-Zuhrî said that no previous victory was greater than this. It was only fighting when people met; however, when there was an armistice instead of war, people felt secure, sat together, and negotiated to settle disputes. Thus, none rationalized what was said concerning Islam but embraced it. In those two years as many embraced Islam as ever before, perhaps more.[1]

The March to Khaybar in Al-Muharram, 7 AH

After his return from Al-Hudaybiyah, the Prophet (pbuh) spent Dhul-Hijjah and part of Al-Muharram in Madînah, while the polytheists were in charge of pilgrimage. Then in the remainder of Al-Muharram he set forth against Khaybar. Abû Mu`attib ibn `Amr related, "When the Messenger of Allah oversaw Khaybar he said to his Companions, while I was among them, '*Stop*'. Then he said, '*O Allah, Lord of the heavens and what they overshadow, Lord of the lands and what they make to sprout, Lord of the devils and what they lead astray, Lord of the winds and what they winnow! We ask You the goodness of this town, the goodness of its people, and the goodness of what is in it. We seek Your refuge from its evil, the evil of its people, and the evil of what is in it. Proceed in the name of Allah.*' That was what he used to say on entering every town."

Anas ibn Mâlik related, "The Messenger of Allah (pbuh) used to make his raids in the morning. If he heard the call to prayer he would not advance, and if he did not hear it he would raid. We reached Khaybar at night, and the Prophet (pbuh) spent the night there. In the morning as he did not hear the call to prayer, he rode and we rode with him, and I was riding behind Abû Talhah with my foot touching the Prophet's. We met the laborersof Khaybar in the morning with their spades and baskets. On seeing the Prophet (pbuh) and the army they yelled, "Muhammad with his army," and turned tail and escaped. The Prophet (pbuh) said, '*Allâhu Akbar! Khaybar is destroyed. When we alight in a people's yard, it is a bad morning for those who are warned.*' "

Ibn Ishâq said, "The Prophet (pbuh) stepped out from Madînah to Khaybar throughout `Isr[2], where a mosque was constructed for him; then

1 Ibn Hishâm said that the evidence for Az-Zuhrî's words was that the Messenger of Allah (pbuh) went to Al-Hudaybiyah with one thousand and four hundred men, while in the narration of Jâbir ibn `Abdillâh in the year of the Conquest of Makkah, only two years later, he went with ten thousand men.

2 A mountain between Madînah and Al-Far` valley.

in the form of Surâqah ibn Mâlik ibn Ju'shum saying, "I pledge that Kinânah will not assail you in the back," so they dashed swiftly.

A few nights had passed of the month of Ramadân, when the Prophet (pbuh) went to war. He charged 'Amr ibn Umm Maktûm to lead the people in prayers and called Abû Lubâbah from Ar-Rawhâ' to superintend Madînah. He gave the white standard to Mus'ab ibn 'Umayr. Two black flags were in front of the Prophet (pbuh), one with 'Alî ibn Abî Tâlib called Al-'Iqâb and the other with one of the Ansâr. Only seventy camels were owned by his Companions who rode on each alternatively: the Prophet (pbuh) with 'Alî and Marthad ibn Abî Marthad al-Ghanawî on one camel; Hamzah ibn 'Abdel-Muttalib, Zayd ibn Hârithah, and Abû Kabshah and Anasah, two *mawlâs* of the Prophet on one; and Abû Bakr, 'Umar, and 'Abdur-Rahmân ibn 'Awf on one camel.

He marched out the road to Makkah by the upper course from Madînah, going through Al-'Aqîq, Dhul-Hulayfah, and Ulâtul-Jaysh, passing by Turbân, Malal, Ghamîsul-Hamâm, Sukhayrâtul-Yamâm, and As-Sayâlah; then by the chasm of Ar-Rawhâ' to Shanukah. Reaching 'Irquz-Zabyah, they met a nomad and asked him about the Quraysh, but he knew nothing. The people said, "Greet the Messenger of Allah." He said, "Is he among you?" and when they said he was, he greeted him and said, "If you are the Messenger of Allah, then tell me what the gut of my she-camel contains." Salamah ibn Salâmah said to him, "Do not ask the Prophet; come to me and I can tell you about it. You leapt upon her and she is pregnant of a little goat from you!" The Prophet (pbuh) said, *"Stop it! You have spoken obscenely to the man."* Then he left Salamah.

The Prophet (pbuh) halted at Sajsaj, the well of Ar-Rawhâ'; then traveled to Al-Munsaraf, departing from the road of Makkah leftward, turning to the right to An-Nâziyah heading for Badr. Proceeding in that direction, he crossed a valley called Ruhqân between An-Nâziyah and the strait of As-Safrâ'; then along the strait to near As-Safrâ'. He then sent Basbas ibn 'Amr al-Juhanî and 'Adiyy ibn Abî az-Zaghbâ' al-Juhanî to Badr to find out news about Abû Sufyân and his caravan. Having sent them on ahead he departed.

Reports came to him that the Quraysh had marched to defend their caravan. He consulted his people. Abû Bakr got up and spoke well. Then

to death. On Marhab's death, his brother Yâsir arose to duel. Hishâm ibn `Urwah said that when Az-Zubayr ibnul-`Awwâm emerged to fight Yâsir, his mother Safiyyah, the daughter of `Abdul-Muttalib said, "(Will you let him) kill my son, O Messenger of Allah?" He answered, "*But your son will kill him, if Allah wills.*" Az-Zubayr went out and killed Yâsir.

Salamah ibn `Âmir ibnul-Akwa` related, "The Prophet (pbuh) sent Abû Bakr with the standard against some of the Khaybar strongholds. He fought until he became exhausted and returned without a conquest. Afterwards, he sent `Umar but with the same results. The Prophet (pbuh) said, "*Tomorrow I will give the banner to a man who loves Allah and his Messenger. Allah will overcome it with his hands, and he never escapes.*" Hence the Prophet (pbuh) summoned `Alî who had had a problem in his eye at that time, so he (pbuh) spat in his eye and said, "*Take this standard and proceed with it, until Allah grants you victory.*"

Salamah said, "Alî harried away with it, gasping as he rushed, while we were behind him following his traces until he fixed the standard in a pile of stones under the fortress. From the topmost part of the fortress, a Jew looked down at him and asked, "Who are you?" He replied, "I am `Alî ibn Abî Tâlib." The Jew continued, "You will be granted victory, by what was sent to Mûsâ!" He did not return until Allah had made the conquest through his hands. The two strongholds of Khaybar, Al-Watîh and As-Sulâlim were besieged by the Prophet (pbuh) until the Jews there were sure of their death so they asked him to let them leave and spare their lives, and he (pbuh) accepted. He (pbuh) had taken control of all their property, Ash-Shaqq, Natâh, and Al-Katîbah and all their fortresses except those two strongholds. When the people of Fadak knew that they had done so, they sent to the Prophet and asked him to treat them in the same way.

Muhaysah ibn Mas`ûd, the brother of Banû Hârithah, was among the mediators. The people of Khaybar asked for surrender and that the Prophet (pbuh) would let them undertake their property against a half share of the output, saying, "We know it better than you and we are better growers." The Prophet (pbuh) accepted their proposal but stipulated that "*If we wish to exile you, we will do it.*" He made a similar reconciliation with the people of Fadak. Thus, Khaybar conceded to the Muslims, while Fadak was fully for the Prophet (pbuh), since they made no expedition with either cavalry or

them that Muhammad and his Companions were waiting for it. Damdam rapidly headed for Makkah.

Three days prior to Damdam's arrival, `Âtikah the daughter of `Abdul Muttalib saw a vision which terrified her. She sent for her brother Al-`Abbâs saying, "O Brother, I had a vision last night which terrified me and I fear that evil and adversity will afflict your people. So keep what I tell you as a secret." He asked what she had seen and she said, "I saw a man riding a camel who stopped at the valley. He yelled at the top of his voice, 'Rise, O people, do not let your men confront a calamity that will come in three days time.' I saw the people gather around him. He then entered the Mosque and the people followed him. While they were surrounding him his camel got up onto the top of the Ka`bah. Then he repeated the call with the same words. Afterwards his camel rose to the top of Abû Qubays, he shouted out again, took a rock and loosened it, which kept on falling down to the bottom of the mountain where it was divided into small pieces. There was no house or residence in Makkah but got a bit of it." Al-`Abbâs said, "By Allah, verily it is a vision, and you had better conceal it and not mention it to anyone." Al-`Abbâs then met Al-Walid ibn `Utbah who was his friend. He informed him about it but asked him to keep it a secret. Yet Al-Walid told his father and the story prevailed in Makkah so that the Quraysh were speaking about it in their public assemblies. Al-`Abbâs said, "I woke up in the morning to circumambulate the House, whereas Abû Jahl was sitting with a group of the Quraysh discussing `Âtikah's vision. When he saw me he said, 'After finishing your circumambulation come and join us.' When I sat with them, Abû Jahl said, 'O son of `Abdul Muttalib when did such prophecies happen among you?' 'What do you mean by that?' I asked. 'That vision which `Âtikah dreamt of,' he replied. I said, 'And what did she see?' He said, 'Is it not enough for you that your men prophesize than that your women do the same? `Âtikah claimed in her vision that someone said, 'Rise to war in three days.' We shall await these three days; if her saying is true, then it will be so; yet if after the three days nothing has occurred, we will write a document that you are the greatest liars among the Arabs.' By Allah I did nothing more than repudiating and denying that she had seen anything.

had done to them. "O Messenger of Allah, what has happened to me is the same as what has happened to you," said Bilâl. The Prophet (pbuh) admitted, "*You are right.*" Then the Prophet (pbuh) rode his camel for rather a short distance, where he made it kneel, so that he and the men performed ablution. He commanded Bilâl to call for the prayer. The Prophet (pbuh) led people in the prayer and when they ended it, he approached the people and said, "*If you forget to perform your prayer, perform it once you remember it, for Allah, Glorified and Exalted be He, says, ﴿...and perform As-Salâh (Iqâmat-as-Salâh) for My Remembrance﴾* (Tâhâ: 14)."

I heard that the Prophet (pbuh) provided Ibn Luqaym al-`Absî with the chickens or livestock of Khaybar. The conquest was carried out in Safar.

The Arrival of Ja`far ibn Abî Tâlib from Abyssinia

(And a Report on the Migrants to Abyssinia)

Ibn Hishâm said from Ash-Shu`abî, "Ja`far ibn Abî Tâlib came to the Prophet (pbuh) on the day when he conquered Khaybar. The Prophet (pbuh) kissed his forehead and hugged him saying, '*I do not know which makes me happier, the conquest of Khaybar or the arrival of Ja`far.*'"

Ibn Ishâq said, "Some of the Prophet's (pbuh) Companions remained in Abyssinia until he dispatched `Amr ibn Umayyah ad-Damrî to the Negus to bring them back in two ships. They arrived while he was in Khaybar after Al-Hudaybiyah. Their names were as follows:

From Banû Hâshim: Ja`far ibn Abî Tâlib with his wife Asmâ' the daughter of `Umays and his son `Abdullâh who was born in Abyssinia.

From Banû `Abd Shams ibn Manâf: Khâlid ibn Sa`îd ibnul-`Âs ibn Umayyah ibn `Abd Shams with his wife Aminah the daughter of Khalaf ibn As`ad; his two children Sa`îd and Amah, who were born in Abyssinia, and his brother `Amr. There were also Mu`ayqib ibn Abî Fâtimah, who became guardian of the Muslims public treasury under the rule of `Umar ibnul-Khattâb, and Abû Mûsâ al-Ash`arî.

From Banû Asad ibn `Abdel-`Uzzâ: Al-Aswad ibn Nawfal ibn Khuwaylid.

`Uthmân ibn `Abdullâh and Al-Hakam ibn Kaysân were captivated. Nawfal fled and evaded them. `Abdullâh ibn Jahsh and his companions returned to Madînah with the caravan and the two captives.

When they went to the Prophet (pbuh), he said,

"I did not command you to fight in the Sacred months."

He retained the caravan and the two prisoners and forbade taking anything from them. When the Prophet (pbuh) said so, the men felt desperate and thought they were doomed. The Muslims censured them for how they acted. The Quraysh said, "Muhammad and his Companions have permitted (fighting in) the inviolable month, shedding blood therein, taking spoils, and imprisoning men." The Muslims in Makkah who refuted them said that the whole thing had happened in Sha`bân.

When a lot of talk was provoked, Allah sent down to His Prophet (pbuh),

﴿They ask you concerning fighting in the Sacred Months (i.e. 1st, 7th, 11th and 12th months of the Islamic calendar). Say, 'Fighting therein is a great (transgression) but a greater (transgression) with Allah is to prevent mankind from following the Way of Allah, to disbelieve in Him, to prevent access to Al-Masjid-al-Harâm (at Makkah), and to drive out its inhabitants...﴾

(Al-Baqarah: 217)

This means if you have killed (some of them) in the Inviolable month, they have drawn you back from the way of Allah with their disbelief in Him, and from the Inviolable Mosque, and expelled you from it when you were its people. This is a greater violation than the slaying of those whom you have killed. *﴿...and Al-Fitnah[1] is worse than killing...﴾* I.e. they used to seduce the Muslims in his religion to turn them back from their religion and that it is worse in the sight of Allah than killing.

﴿...And they will never cease fighting you until they turn you back from your religion (Islamic Monotheism) if they can...﴾

(Al-Baqarah: 217)

1 Seduction, tumult, and oppression.

House concealed him from the polytheists and then he touched the Southern Corner. He walked to kiss the Black Stone. He ran in the first three rounds and walked the rest."

According to Ibn `Abbâs, the Prophet (pbuh) married Maymûnah the daughter of Al-Hârith in this visit when he was in the state of *ihrâm*. Al-`Abbâs ibn `Abdul-Muttalib was the one who married him to her. The Prophet (pbuh) spent three days in Makkah. Huwaytib ibn `Abdel-`Uzzâ went to him on the third day with a band of the Quraysh, as the latter had charged him to let the Prophet (pbuh) leave Makkah. They said, 'Your term has ended, so leave us.' The Prophet (pbuh) answered, '*Why do you not let me stay to wed among you and prepare a feast for you to attend?*' They said, 'We do not need your food so get away.' Hence, the Prophet (pbuh) departed, leaving Abû Râfi` his *mawlâ* to take care of Maymûnah until he drove her to him in Sarif where the wedding took place, and then they continued on their way to Madînah.

Ibn Hishâm said that, according to Abû `Ubaydah, Allah revealed to him,

> ﴾*Indeed Allah shall fulfil the true vision which He showed to His Messenger* [i.e. the Prophet saw a dream that he has entered Makkah along with his companions, having their (head) hair shaved and cut short] *in very truth. Certainly, you shall enter Al-Masjid-al-Harâm; if Allah wills, secure, (some) having your heads shaved, and (some) having your head hair cut short, having no fear. He knew what you knew not, and He granted besides that a near victory.*﴿

(Al-Fath: 27)

The Raid on Mu'tah[1] in Jumâdâ al-Ûlâ, 8 AH

The Prophet (pbuh) stayed in Madînah for the rest of Dhul-Hijjah, as the polytheists conducted the pilgrimage, until Rabî` al-Awwal and Rabî` al-Âkhir. In Jumâdâ al-Ûlâ in the year AH, he sent a mission to Mu'tah in Syria, putting Zayd ibn Hârithah as commander, to be replaced with Ja`far ibn Abî Tâlib if he was killed and `Abdullâh ibn Rawâhah if Ja`far was

1. A village in Al-Balqâ' in Syria.

returned to Madinah without fighting, and stayed there for the rest of Rabî`ul-Âkhir and a part of Jumâdâ al-Ûlâ.

The Invasion on Al-`Ushayrah

The Prophet (pbuh) invaded the Quraysh through the path of Banû Dinâr, Fayfâ'ul-Khabâr, and stopped under a tree at the valley of Ibn Azhâr where he offered prayer and founded his mosque. Food was prepared and he ate accompanied by those who were with him. The site of the stones of his cooking-pot is still known. He drank from the water of a place called Al-Mushtarah. Then he departed Al-Khalâ'iq leftward in the direction of a glen called Shi`bat `Abdullâh; then to the left again until he went down to Yalyal and stopped at its crossing with Ad-Dabu`ah. He drank from the well at Ad-Dabu`ah traversing the plain of Malal until he met the track in Sukhayrât al-Yamâm straight to Al-`Ushayrah in the valley of Yanbu` where he stayed throughout the month of Jumâdâ al-Ûlâ and some days of the following month. He made a pact of peace there with Banû Mudlij and their allies Banû Damrah, and returned to Madinah without a fight.

The Expedition of Sa`d ibn Abi Waqqâs

At the same time, the Prophet (pbuh) sent Sa`d ibn Abî Waqqâs with eight men of the Muhâjirûn, who reached Al-Kharrâr in Al-Hijâz. They too returned without fighting.

The Invasion on Safawân, the First Invasion of Badr

After the invasion on Al-`Ushayrah, the Prophet (pbuh) had stayed less than ten nights in Madinah when Kurz ibn Jâbir al-Fihrî raided the grazing camels of Madinah. The Prophet (pbuh) pursued him, until he reached a valley called Safawân, in the direction of Badr. Kurz fled and could not be caught. This was the first invasion of Badr. Afterwards, the Prophet (pbuh)

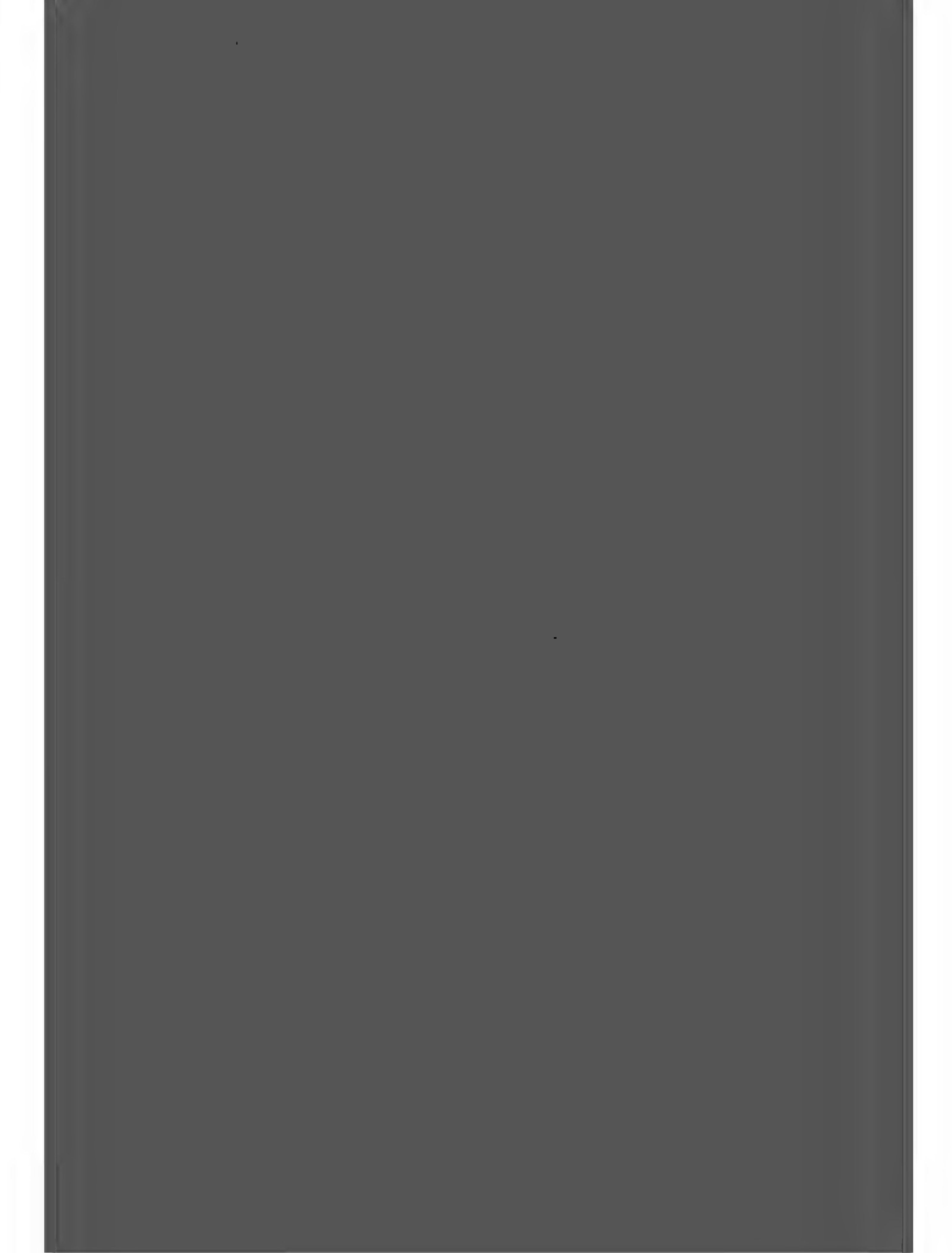
with it until when he was in the heart of the battle with no way out, he alighted his roan horse, hamstrung it. and resumed fighting until he was killed.

Ibn Hishâm said, "A scholar whom I trust told me that Ja`far held the standard first in his right hand, but it was cut off, so he seized it with his left hand which was also cut off. Then he clasped it to his breast with his arms until he was killed. He was thirty-three years of age. Consequently, Allah rewarded him with two wings in Paradise with which he flew wherever he wished. It was said that a Roman warrior struck him, cutting him a sunder."

Ibn Is<u>h</u>âq said that after the killing of Ja`far, `Abdullâh ibn Rawâ<u>h</u>ah held the standard and stepped forward with it while riding his horse. He had to repress himself as he felt hesitant to proceed, but he blamed himself and got off. Then his cousin offered him a meat bone, saying, "Support yourself with this, for you have suffered a lot in these difficult days." He took a little bite, but when he heard the sounds of disorder and crowd in the army, he hurled it away, saying to himself, "Are you (still living) in this world?" He gripped his sword, advanced, and fought until he was killed. Then Thâbit ibn Aqram the brother of Banû Al-`Ajlân took the standard. He cried out, "O Muslims, come together round a man of you." They said, "You (be this man)." But he objected so they rallied to Khâlid ibnul-Walîd. As he took the standard, he parried the enemy to avoid an encounter. Then he withdrew and the enemy averted from him until he retreated with the army.

According to what has reached me, when the army was crushed the Prophet (pbuh) said, *"Zayd held the standard and fought with it until he was killed as a martyr; then Ja`far took it and fought with it until he was killed as a martyr."* Then he (pbuh) kept silent, so the faces of the An<u>s</u>âr changed color for they thought that some mischief had happened to `Abdullâh ibn Rawâ<u>h</u>ah. Yet he continued, *"Then `Abdullâh ibn Rawâ<u>h</u>ah held it and fought with it until he was killed as a martyr."* Then he said, *"They were carried up to me in Paradise, as I saw in a vision, on beds of gold. I saw `Abdullâh's bed turning aside from the beds of his two fellows* (i.e. Zayd and Ja`far). *When I asked for the reason, I was told that they moved on* (without hesitation) *but he wavered before he moved on."*

Khâlid ibnul-Walîd with the army, was getting close to Madînah when the Prophet (pbuh) went out to welcome them together with the Muslims and the boys who went running whereas the Prophet (pbuh) was mounted on



revenge. By my life, you rob in the inviolable area, will you not then avenge in it?"

When they attacked them at Al-Watîr at night they killed Munabbah, a man who had a weak heart. He told Tamîm ibn Asad who accompanied him, to flee for he was sure that he would die, whether they killed him or set him free, since he had a problem in his heart. Hence, Tamîm managed to escape, while Munabbah was caught and killed. On entering Makkah the Khuzâ`ah resorted to the house of Budayl ibn Warqâ' and that of an ally of theirs called Râfi`.

With the attacks of the Quraysh and Banû Bakr against The Khuzâ`ah killing some of them, they were in fact violating their treaty with the Prophet (pbuh) through their aggressive attitude towards the Khuzâ`ah who were in bond with him. Under this situation, `Amr ibn Sâlim al-Khuzâ`î and one of Banû Ka`b went to the Prophet (pbuh) in Madînah. That was among the causes of the Conquest of Makkah. `Amr stood by him while he was sitting with the people in the mosque, told him about the breach of the pledge, and asked for help. The Prophet (pbuh) said, *"You will get help, O `Amr ibn Sâlim!"* When a cloud appeared in the sky to him, he said, *"Verily, this cloud will pour down with the victory of Banû Ka`b."*

Together with a band of the Khuzâ`ah, Budayl ibn Warqâ' went to the Prophet (pbuh) in Madînah to inform him of their affliction and how the Quraysh were supporting Banû Bakr against them. After meeting him they returned to Makkah. The Prophet (pbuh) had said to them, *"It seems that you will see Abû Sufyân coming to reinforce the treaty and extend its term."* When Budayl and his companions had reached `Usfân they met Abû Sufyân ibn Harb, who had been dispatched by the Quraysh to reinforce the treaty with the Prophet (pbuh) and to make an extension, as they feared the outcome of what they had done. When Abû Sufyân saw Budayl, he asked him from where he was coming, as he suspected that he had been to the Prophet (pbuh). He answered that he had been moving with the Khuzâ`ah along that coast and at the bottom of that valley, while he denied that he had been to Muhammad (pbuh), when he had asked him so. Budayl had continued to Makkah, and Abû Sufyân did not believe him as he said to himself, "In case Budayl went to Madînah he would have foddered his camels date-seeds to eat there." He went to the place where camels had rested, split up their dung,

asked whether Muhammad had permitted it. He said no. Thus, they suspected that `Alî might have been fooling him and all what he had done was useless. He said, "By Allah, I found nothing else to do."

The Prophet (pbuh) gave orders to the Muslims to prepare for an invasion. Abû Bakr was visiting his daughter `Â'ishah who was making the preparations. When he asked her about the place they were to go, she told him that she did not know. Later the Prophet (pbuh) announced that he was going to Makkah and ordered them to be ready. He said, *"O Allah, take away the spies and news from the Quraysh so that we may take them by surprise in their land."* The army got ready.

When the Prophet (pbuh) determined to march to Makkah, Hâtib ibn Abî Balta`ah wrote a message to the Quraysh to tell them about the Prophet's decision to raid them. He gave it to a woman to whom he paid some money to convey it to the Quraysh. She put it on her head, then plaited her braids over it and left. The Prophet (pbuh) received a report from heaven of Hatib's deed. Thus, he summoned `Alî ibn Abî Tâlib and Az-Zubayr ibnul-`Awwâm and said, *"Go after a woman with whom there is a letter from Hâtib ibn Abî Balta`ah to the Quraysh warning them of our decision against them."* They overtook her in Al-Khalîqah of Banû Abû Ahmad. Making her get down, they looked into her baggage but found nothing. `Alî swore by Allah to her that the Prophet was never to be misinformed nor were they, and that if she did not give the letter they would strip her. When she found him serious, she told them to turn aside. She undid her braids and gave the letter to him. When the Prophet (pbuh) got the letter from him, he called Hatib and asked him, *"What induced you to do so?"* He said, "By Allah, I believe in Allah and His Messenger and my belief has never changed. But I am a man of no position among the Quraysh and I have children and a family there so I had to do something for their sake." `Umar asked the Prophet to let him behead Hâtib considering him a hypocrite. However, the Prophet (pbuh) said, *"How do you know `Umar! Perhaps Allah looked at those who attended Badr on the Day of Badr and said, 'Do as you like, for I have forgiven you.'"*

Allah the Almighty sent down concerning Hâtib, ﴾*O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists, etc.) as friends, showing affection towards them...*﴿ to ﴾*Indeed there has been an excellent example for you in Ibrâhîm (Abraham) and those with him, when they said*

A Report on Those of the Prophet's Companions Who Suffered from Fever:

`Â'ishah (may Allah be pleased with her) said, "When the Prophet (pbuh) arrived at Madînah, it was the most place plagued with fever on earth. It infected his Companions who suffered a severe affliction. Yet, Allah kept it from His Prophet. Abû Bakr's *mawlâs*, `Âmir ibn Fuhayrah and Bilâl, were with him in one house when the fever attacked them. I went to nurse them, for that was before the veil had been prescribed for women. Only Allah knows how much they were agonized from fever. I approached my father and asked him how he was doing. He answered,

Any man might be greeted by his family in the morning

While death was nearer than the thong of his sandal.

I said, 'By Allah, my father does not know what he is saying.' Then I went to `Âmir and asked the same question. He said,

I have experienced death before actually tasting it:

The coward's death comes upon him as he sits.

Every man resists it with all his might

Like the ox that protects his body with his horns

I said, 'By Allah `Âmir does not know what he is saying.' Bilâl, when the fever swayed him, lay down on the ground of the house, and raised his voice saying,

Shall I ever spend a night again in Fakhkh[1]

With sweet herbs and thyme around me?

Will the day dawn when I come down to the waters of Majannah[2]

Shall I ever see Shâmah and Tafîl[3] again?

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1. 4 A place outside Makkah.
2. Majannah was a market held below Makkah.
3. Shâmah and Tafîl were two mountains in Makkah.

eternal end of the Quraysh." Al-`Abbâs continued, "Riding the Prophet's white mule, I reached Al-Arâk, as I thought I might find some woodcutters, milkers, or anyone who could go to the people of Makkah to tell them about the Prophet (pbuh) so that they could ask for protection before he entered the place by force. While having such an intention, I heard the voice of Abû Sufyân and Budayl speaking to each other. Abû Sufyân was saying, 'I have never seen such fires and camping before.' 'By Allah, it must be the Khuzâ`ah coming for war,' answered Budayl. Abû Sufyân said, 'The Khuzâ`ah are too trivial and few to have such fires and camps.' Thus I knew him by his voice as well as he did. I told him about the Prophet (pbuh) and his army, and showed concern for him and for the Quraysh, 'If he reaches you he will cut off your head, so mount on the back of this mule and I will take you to him and ask safety for you.' He sat behind me, while his two companions went back.

Passing by the Muslim fires, they first became alert, wandering who we were but calmed down saying that it was the Prophet's mule ridden by his uncle. Until we were alongside `Umar's fire, he saw Abû Sufyân on the back of the mule and cried out, 'Abû Sufyân the enemy of Allah! Thanks to Allah that we can seize you without agreement or covenant.' Then he went to the Prophet (pbuh) running, while I made the mule go at a gallop, and the mule won; it was like a slow beast outrunning a slow man. I descended and hastened to the Prophet (pbuh), and `Umar entered repeating what he had said about Abû Sufyân and added, 'O Messenger of Allah! Let me behead him.' I said, 'O Messenger of Allah, I have given him my protection.' Then I sat by the Prophet (pbuh), holding his head and said, 'By Allah, none shall talk secretly to him tonight without my presence'. As `Umar continued to object I said, 'Gently `Umar! By Allah, in case he was of Banû `Adiyy ibn Ka`b you would not have said this; but it is because you know that he is of Banû `Abd Manâf.' He answered, 'Gently `Abbâs! By Allah, the day you embraced Islam was dearer to me than that of Al-Khattâb if he would have become a Muslim.' The Prophet (pbuh) told me to take Abû Sufyân with me to my dwelling and return in the morning.

I did what he had told me, so early in the morning I took him to meet the Prophet (pbuh). On seeing him, he said, *'Woe to you Abû Sufyân, is it not time that you know that there is no god but Allah?'* He answered, 'I ransom you with

Establishing Brotherhood between the Muhâjirûn and the Ansâr

Ibn Ishâq said, "The Prophet (pbuh) established mutual brotherhood between his Companions of the Muhâjirûn and the Ansâr. According to what has reached me, and I seek Allah's protection from attributing to him words that he did not say, he said, *'Be brothers in Allah, pair by pair.'* He held the hand of `Ali ibn Abî Tâlib and said, *'This is my brother.'* The Messenger of Allah, was the master of the Messengers and Imam of those who are conscious of Allah, the Messenger of the Lord of the Worlds, and the peerless and incomparable. He and `Alî ibn Abî Tâlib became brothers. Hamzah ibn `Abdel-Muttalib, the lion of Allah and His Messenger, and the uncle of the Prophet, became the brother of Zayd ibn Hârithah, the Prophet's mawlâ. Hamzah bequeathed to Zayd on the Battle of Uhud, in case of his death. Ja`far ibn Abî Tâlib "the one of the two wings, and the flier (in Paradise)" and Mu`âdh ibn Jabal the brother of Ibn Salamah became brothers.

The pairs were as follows:

Abû Bakr and Khârijah ibn Zuhayr; `Umar ibnul-Khattâb and `Ithân ibn Mâlik; Abû `Ubaydah ibnul-Jarrâh and Sa`d ibn Mu`âdh; `Abdur-Rahmân ibn `Awf and Sa`d ibn ar-Rabî`; Az-Zubayr ibnul-`Awwâm and Salamah ibn Salâmah ibn Waqsh; `Uthmân ibn `Affân and Aws ibn Thâbit ibnul-Mundhir; Talhah ibn `Ubaydillah and Ka`b ibn Mâlik; Sa`îd ibn Zayd ibn `Amr ibn Nufayl and Ubayy ibn Ka`b; Mus`ab ibn `Umayr and Abû Ayyub Khâlid ibn Zayd; Abû Hudhayfah ibn `Utbah and `Abbâd ibn Bishr; `Ammâr ibn Yâsir and Hudhayfah ibnul-Yamân; Abû Dharr al-Ghifârî and Al-Mundhir ibn `Amr; Hâtib ibn Abî Balta`ah and `Uwaym ibn Sâ`idah; Salmân the Persian and Abud-Dardâ'; and Bilâl the mawlâ of Abû Bakr and the Prophet's *Mu'adhdhin* (caller to prayer) and Abû Ruwayhah.

These were the men who have been mentioned to us as the Prophet's Companions with whom he cemented ties of mutual brotherhood."

continued, 'And he who shuts his door is safe, and he who enters the Mosque is safe'. Then the people diffused to different directions, to their houses and the Mosque."

`Abdullâh ibn Abî Bakr related that when the Prophet stopped at Dhû Ṯuwâ, he was riding his beast wearing a turban of red Yemeni cloth. When he saw how Allah had honored him with victory, he lowered his head in humility to Allah until his beard almost touched the middle of the saddle. Asmâ' the daughter of Abû Bakr related that when the Prophet (pbuh) halted in Dhû Ṯuwâ, Abû Quḥâfah asked one of his youngest daughters, to take him up to Abû Qubays (a mountain in Makkah). He had almost lost his sight, so when they ascended he asked her what she could see. "A block of blackness," she said. "It is the cavalry," he said. Then she told him that she was seeing a man running up and down in front of them. He said, "O daughter, it is the adjutant," i.e. the one who gives and forwards the orders to the cavalry. Then she said, "By Allah, the blackness has diffused." He said, "Therefore the cavalry has been set free, so hurry and escort me to my house." While she was taking him down, the cavalry met them before reaching his house. As the girl was wearing a silver necklace, a man encountered her and tore it from her neck. When the Prophet (pbuh) entered the Mosque, Abû Bakr went to him leading his father. On seeing him the Prophet (pbuh) said, "*Why did you not leave the old man in his house and let me go to him there?*" Abû Bakr replied, "It is he who should come to you". He made him sit before him and stroked his breast and asked him to embrace Islam and he did so. When Abû Bakr accompanied his father who was white-haired, the Prophet (pbuh) told them to change that grayness of the hair for him. Then Abû Bakr got up, held his sister's hand, and said, "I implore by Allah and Islam for my sister's necklace". No one answered him, so he said, "O little sister, save the reward for your necklace with Allah, for honesty is rare among people nowadays."

The slogan of the Prophet's Companions on the days of Makkah, Ḥunayn, and Aṭ-Ṯâ'if: for the Muhâjirûn was "O Banû `Abdur-Râhmân", for the Khazraj, "O Banû `Abdullâh", and for the Aws, "O Banû `Ubaydillâh". The Prophet (pbuh) gave instructions to the Muslim leaders when entering Makkah not to fight, except certain individuals who must be killed even if they were found under the curtains of the Ka`bah. Among them was

`Abdullâh ibn Sa`d, the brother of Banû `Âmir ibn Lu'ayy. The Prophet (pbuh) ordered that he should be killed because he was a Muslim who used to write down the Revelation for the Prophet (pbuh), but he apostatized and returned to the Quraysh. He resorted to `Uthmân ibn `Affân who was his foster-brother. He concealed him until the conditions in Makkah settled and then he brought him to the Prophet (pbuh), asking if he might be granted safety. Some said that the Prophet (pbuh) kept silent for a long time until finally he said yes. When `Uthmân had gone he said to his Companions who were there, "*I remained silent so that one of you might rise and behead him!*" One of the Anṣâr said, "Then why did you not give me a hint, O Messenger of Allah?" He said, "*A Prophet does not kill by gestures.*"[1]

Another one to be killed was `Abdullâh ibn Khaṭal of Banû Tayyim ibn Ghâlib. He was a Muslim and once the Prophet (pbuh) sent him with a man to collect *Zakâh*. Ibn Khaṭal had with him a *mawlâ* of his to serve him. When they alighted, he asked him to slaughter a goat for him and prepare some food, and then he slept. When he awoke the *mawlâ* had done nothing, so he killed him and apostatized. He had two female singers Fartanâ and her friend who used to sing sarcastic songs about the Messenger of Allah (pbuh), so he commanded that they should be killed with him.

Al-Ḫuwayrith ibn Nuqaydh was to be killed for maltreating the Prophet (pbuh) in Makkah. The Prophet (pbuh) ordered that Miqyas ibn ṣubâbah be killed since he had slain an Anṣâri who formerly killed his brother by accident, and went to the Quraysh as an apostate. Also, Sârah who had insulted him in Makkah was a mawlâh of Banû `Abdul-Mûṭṭalib. `Ikrimah ibn Abî Jahl was mentioned to be killed, but he escaped to Yemen. His wife Umm Ḫakîm the daughter of Al-Ḫârith ibn Hishâm embraced Islam. She asked safety for him and the Prophet (pbuh) accepted, so she went after her husband in Yemen and brought him to the Prophet (pbuh) and he became a Muslim.

`Abdullâh ibn Khaṭal was slain by Sa`îd ibn Ḫurayth al-Makhzûmî together with Abû Barzah al-Aslamî. Miqyas ibn Ṣubâbah was killed by Numaylah ibn `Abdillâh, one of his clan.

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1. Ibn Hishâm said, "He later became a Muslim and was in charge of some tasks during the rule of `Umar ibnul-Khaṭṭâb and that of `Uthmân after him.

As for Ibn Khaṯal's two female singers, one was killed and the other fled until the Prophet gave her safety. The same happened to Sârah, who lived until the rule of `Umar when she was killed down in the valley of Makkah. Al-Ḫuwayrith ibn Nuqaydh was killed by `Alî ibn Abî Ṯâlib.

Umm Hâni' the daughter of Abû Ṯâlib said, "When the Prophet (pbuh) stayed in the upper part of Makkah, two of my brothers-in-law of Banû Makhzûm escaped and hid in my house." She was the wife of Ḫubayrah ibn Abî Wahb al-Makhzûmî. She continued, "My brother, `Alî ibn Abî Ṯâlib, came in avowing that he would kill them, so I locked the door of my house on them and directed to the Prophet (pbuh). He was having a bath, while his daughter Fâṯimah was covering him with his robe. When he finished, he wrapped himself in his robe and offered eight *rak`ahs* for the *Ḏûḫâ* prayer. Then he turned to welcome me and asked me about the reason for my visit, so I recounted to him what had happened concerning the two men and `Alî. He said, '*We give protection and safety to those you have given protection. He shall not kill them.*'"

S̱afiyyah the daughter of Shaybah related that, being in Makkah after the people had settled down, the Prophet (pbuh) went to circumambulate the Ka`bah seven times on his camel touching the Corner with his rod. Afterwards he called `Uthmân ibn Ṯalḫah to take the key of the Ka`bah from him. When the Ka`bah was opened for him, he found a wooden pigeon which he broke with his hands and hurled it away. Standing by the gate of the Ka`bah, the people were assembled with him in the Mosque.

Ibn Isḫâq said, "Some scholars told me that the Prophet (pbuh) was standing by the gate of the Ka`bah when he said, '*There is no god but Allah alone with no associate. He has been Sincere in His promise and has given victory to His servant. He alone has vanquished the Confederates. Behold! Every pretension of privilege, blood, or property is now under these two feet of mine with the exception of serving the House and giving water to the pilgrims. Behold! (Concerning) the one who is slain by mistake and semi-intentionally by a whip or stick, (his family) should receive the solemn blood-money, (which is) a hundred camels, among which forty should be pregnant. O people of Quraysh, Allah has taken away from you the arrogance of ignorance (pre-Islam) and veneration of the forefathers. Man is from Adam and Adam is from dust.*' Then he recited the Qur'anic

verse, ﴿*O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allah is that (believer) who has At-Taqwâ (i.e. piety and conscoiusness of Allah)....*﴾ (Al-Hujurat: 13) Then he (pbuh) continued, *'O people of Quraysh, what do you think that I will do with you?'* They answered, 'Good, for you are an honored brother, and the son of an honored brother.' He said, *'Go, for you are free.'*"

The Prophet (pbuh) was sitting in the Mosque, when `Alî ibn Abî Tâlib came with the key of the Ka`bah. He asked the Prophet (pbuh) to charge his clan the task of guarding the Ka`bah as well as giving water to the pilgrims. Nevertheless the Prophet (pbuh) summoned `Uthmân ibn Talhah and said, *"Here is your key, O `Uthmân. Today is a day of righteousness and loyalty."*

Ibn Hishâm said, "Some scholars told me that the Prophet (pbuh) entered the House on the Day of the Conquest. He saw the pictures of the angels and a picture of Prophet Ibrâhîm holding the *azlâm*. *"May Allah's Curse be upon them!"* he said, ﴿*They have made our Sheikh cast azlâm. What has Ibrâhîm to do with such things!'* Then he recited, *"Ibrâhîm (Abraham) was neither a Jew nor a Christian, but he was a true Muslim hanifa (Islamic Monotheism - to worship none but Allah Alone) and he was not of Al-Mushrikûn (polytheists and the like).*﴾ (Al `Imrân: 67)' He (pbuh) then ordered that all these pictures should be destroyed.

On the year of the Conquest, when the Prophet (pbuh) entered the Ka`bah, he was accompanied by Bilâl whom he asked to call the people to prayer. Meanwhile, Abû Sufyân ibn Harb, `Attâb ibn Asîd and Al-Hârith ibn Hishâm were resting in the yard of the Ka`bah. `Attâb ibn Asîd said, "Allah has honored Asîd in not hearing this, otherwise it would have infuriated him." Al-Hârith said, "By Allah, if I knew that he is right I would have followed him." Abû Sufyân said, "I will not say anything. If I were to utter, these pebbles would inform of it." Thereupon the Prophet (pbuh) went to them and said, "*I knew what you have said*" and repeated their sayings. Al-Hârith and `Attâb said, "We testify that you are the Messenger of Allah. Nobody was with us who could have heard our talk so that we could say that he had informed you."

Ibn Hishâm said, "Ibn 'Abbâs related that when the Prophet (pbuh) entered Makkah on the Day of the Conquest, on his camel, he circumambulated the Ka'bah which was surrounded by idols set in lead, so he kept on pointing at them with his rod, saying, "*Truth* (i.e. Islamic Monotheism or this Qur'an or Jihad against polytheists) *has come and Bâṯil* (falsehood, i.e. Satan or polytheism, etc.) *has vanished. Surely! Bâṯil is ever bound to vanish*".[1] Whenever he (pbuh) pointed to an idol it fell onto its back and whenever he pointed to its back it fell onto its face, until all fell down.

Faḏâlah ibn 'Umayr al-Laythi intended to kill the Prophet (pbuh) while he was circumambulating the Ka'bah in the year of the Conquest. When he approached him, the Prophet (pbuh) said, "*Are you Faḏâlah?*" He answered, "Yes, I am Faḏâlah, O Messenger of Allah." The Prophet (pbuh) asked him, "*What were you muttering?*" He said, "Nothing, just mentioning Allah!" The Prophet (pbuh) laughed and said, "*Ask Allah to forgive you*," then he put his hand on the man's breast and his heart became composed. Faḏâlah used to say, "As soon as he removed his hand from my breast nothing of Allah's creation was dearer to me than him." Afterwards Faḏâlah returned to his people.

Ibn Isḫâq said, "The total number of Muslims who witnessed the Conquest of Makkah was ten thousand: Banû Sulaym seven hundred, and some said one thousand, Banû Ghifâr four hundred, Aslam four hundred, Muzaynah one thousand and three, and the rest were from the Quraysh, the Anṣâr and their allies, and other Arab tribes from Tamîm, Qays, and Asad.

The Day of Ḫunayn, 8 AH after the Conquest

When the Hawâzin heard that the Prophet had conquered Makkah, Mâlik ibn 'Awf an-Naṣrî held a meeting which was attended by all the Hawâzin of Thaqîf, all the people of Naṣr and Jusham, Sa'd ibn Bakr, and a few from Banû Hilâl. No others were there from the Qays of 'Aylân. Ka'b and Kilâb of the Hawâzin stayed away and no one of special standing attended. Among Banû Jusham was Durayd ibnṣ-Ṣimmah, an aged and experienced man who was known for his valuable advice and his experience of war.

1. These words are in *Sûrat al-Isrâ'*, verse: 81.

Thaqîf had two chiefs: Qârib ibnul-Aswad ibn Masû`d ibn Mu`attib led the Aḩlâf, and Dhul-Khimâr Subay` ibnul-Ḩârith ibn Mâlik and his brother Âhmar led Banû Mâlik. Overall, the affairs were in the hands of Mâlik ibn `Awf an-Naḑrî. He decided to march to the Prophet (pbuh) with their wives and children. When he stopped at Awţâs, the men gathered to him, among them was Durayd ibnş-Şimmah sitting in some thing like a howdah in which he was carried. As soon as he alighted he asked what valley they were in and when he knew that it was Awţâs he said that it was suitable for the cavalry. "Not a rocky mount, nor a dusty plain; but why these sounds of camels, asses, children, and sheep?" They told him that Mâlik had taken them with the army. He at once summoned him and said, "O Mâlik, you have become the leader of your people and this is a day which will be ensued by events." He then questioned him about the sounds he was hearing, and Mâlik explained his point in bringing them to stay behind the warriors so that they would fight without thinking of retreat. With a sound of denial, he said, "You shepherd, by Allah do you think that anything will change the state of a defeated man? In case things go well nothing will help but a man with a sword and a spear; in case it goes against you, you will be debased in your family and property." Then he asked about Ka`b and Kilâb; when he knew of their absence, he said, "Boldness and might are absent; if it were a day of sublimity, Ka`b and Kilâb would not have kept away. I wish that you had acted the same as they did. Whom of your clans are witnessing it?" They told him they were `Amr ibn `Âmir and `Awf ibn `Âmir and he said, "Those two weak branches of `Âmir who can neither benefit nor harm. You have erred, Mâlik, when you advanced the mass, the mass of the Hawâzin, to encounter the cavalry. Let them ascend to a high and inaccessible part of their land and meet the apostates (i.e. Muslims) riding your horses. In case the fight is in your advantage, those behind can proceed and join you, and in case it is against you, you will have rescued your families and property." Mâlik said, "By Allah. I will not do what you have said. It seems that you have become too old as well as your thinking. O people of Hawâzin, you will either follow me, or I will kill myself with this sword." He could not stand Durayd's having any position in the matter. As the Hawâzin said that they would obey Mâlik, Durayd said, "This is a day which I will not witness nor miss". Mâlik said to his warriors, "On seeing them, break your scabbards and assail them as one man."

When the Prophet (pbuh) heard about their plotting, he dispatched `Abdullâh ibn Abî Hadrad al-Aslamî to stay among them until he could learn about their plans, and return to him with the news. `Abdullâh did as the Prophet (pbuh) had ordered him and returned and told him about their decision to fight him.

As the Prophet (pbuh) began to prepare for the war against the Hawâzin, he was told that Safwân ibn Umayyah, then a polytheist, had some armors and weapons. He (pbuh) summoned him and said, "*O Abû Umayyah, lend us your weapons so we may encounter our enemy tomorrow.*" Safwân asked, "Do you want them by force, Muhammad?" He said, "*No, they are a warranted loan until we give them back to you.*" He accepted and lent him a hundred coats of mail with their equipment. It was said that the Prophet (pbuh) asked for transport to convey them and he provided him with it.

Then the Prophet (pbuh) left with two thousand from the people of Makkah and ten thousand of his Companions who accompanied him in the Conquest of Makkah, thus totaling twelve thousand men. The Prophet (pbuh) appointed `Attâb ibn Asîd ibn Abel-`Îs ibn Umayyah ibn `Abd Shams in charge of the affairs of Makkah. Then he went ahead to confront the Hawâzin.

Al-Hârith ibn Mâlik said, "We accompanied the Prophet (pbuh) to Hunayn as fresh Muslims. The disbelievers of the Quraysh and other Arab tribes had a great green tree called Dhâtu Anwât (the one with suspenders) to which they used to go every year, suspend their arms on it, slaughter beasts beside it, and stay there for a day. While we were marching with the Prophet (pbuh) we found a great lote tree so we called out to the Prophet (pbuh) from the sides of the road, 'O Messenger of Allah, Make a tree for us to be like their Dhâtu Anwât.' He said, '*Allâhu Akbar! By Him Who holds my soul in His hands, you have said (like) that which the people of Mûsâ said to him, ﴾Make for us an ilâh (a god) as they have âlihah (gods).' He said, 'Verily, you are a people who know not﴿.*[1] *It is customs! Surely, you will comply with the customs of those who preceded you.*' "

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1. i.e. you do not know the Majesty and Greatness of Allah and what is obligatory upon you, i.e. to worship none but Allah Alone, the One and the Only God of all that exists. Al-A`râf: 138.

Jâbir ibn `Abdillâh said, "Approaching the valley of Hunayn we descended through a spacious and sloping valley of Tihâmah. The enemy had preceded us to the valley, lurked in its glens, sidetracks, and straits, and prepared themselves well. We were moving downward gradually in the morning twilight, when suddenly their battalions attacked us as one man. The Muslims started to retreat in disorder. The Prophet (pbuh) went rightward and said, '*Where are you (going), O people? Come here to me. I am the Messenger of Allah! I am Muhammad ibn `Abdillâh!*' The camels bumped one into the other and the people went off but a band of the Muhâjirûn, the Ansâr, and the Prophet's family stayed with him (pbuh)."

Ibn Ishâq said that when the men ran away and the rude among the people of Makkah who were with the Prophet (pbuh) saw that they had been defeated, some of them spoke in a way that showed their animosity. Abû Sufyân ibn Harb said, "Their defeat will not cease before they get to the sea!" He carried his *azlâm* in his sheath. Jabalah ibnul-Hanbal cried out, 'Certainly sorcery is annulled today.' Shaybah ibn `Uthmân said, 'I said, 'Today I will avenge on Muhammad.[1] Today I will kill Muhammad.' I turned towards the Messenger of Allah to kill him but something happened that I could not stand doing it and I knew that he was preserved from me.'

Ibn Ishâq also said one of the people of Makkah told him that when the Prophet (pbuh) departed Makkah heading for Hunayn and saw the great numbers of Allah's soldiers he said, "*We will not be beaten today for want of numbers.*"[2]

Al-`Abbâs ibn `Abdel-Muttalib said, "I was with the Prophet (pbuh) seizing the rein of his white mule which I had put between its jaws. I was a large man with a sonorous voice. The Prophet (pbuh) said to his army, as it was in chaos, '*Where are you (going), O people?*' but none of them seemed to have heard. He asked me to cry out loudly, '*O Ansâr, O Companions of As-Samurah*'. They replied, 'Here we are at your service'. One of them would try to reverse his camel, but he could not do it, so he would take his armor, cast it on its neck, take his sword and shield, dismount it, setting it free while he followed the voice until he reached the Prophet (pbuh). Eventually a hundred warriors gathered around him, proceeded, and fought.

1. His father was slain on the Day of Uhud.
2. These words were uttered by one from Banû Bakr. See Ibnul-Athîr, *Al-Kâmil*, Vol. 2, p.178.

The call was first directed to the Anṣâr and then to the Khazraj. They were firm in the battlefield, while the Prophet (pbuh) stood in his stirrups watching the fight as they were challenging and said, 'Now the battle has grown fierce.' "

Jâbir ibn `Abdillâh related, "`Alî ibn Abî Ṯâlib and an Anṣârî attacked the man who was carrying the banner of the Hawâzin on his camel. `Alî came on him from the back and hamstrung his camel so it fell upon its rear end; the Anṣârî jumped upon him and struck him a blow which made his foot fly with half of his shank and he dropped from his saddle. The warriors did their best in the fight. By Allah, when those who had withdrawn came back, they found prisoners fettered with the Prophet (pbuh)."

The Prophet (pbuh) directed to Abû Sufyân ibnul-Ḫârith ibn `Abdel-Mûṯṯalib, who was among those who stood firm with him (pbuh) that day, and he had become a good Muslim after embracing Islam. Abû Sufyân was holding to the posterior of the saddle of the Prophet's mule. He asked who it was. He said, "It is me, the son of your mother, O Messenger of Allah."

`Abdullâh ibn Abî Bakr related that the Prophet (pbuh) found Umm Sulaym the daughter of Milḫân with her husband Abû Ṯalḫah. She was banding a girdle as she was pregnant with her son `Abdullâh ibn ṯalḫah. She was riding her husband's camel and in order to control it she brought its head close to her, putting her hand in the nose ring of hair along with the nose bridle. After the Prophet (pbuh) had recognized her, she said, "O Messenger of Allah, kill those who fled from you as you kill those who combat you, for they deserve that!" The Prophet (pbuh) said, *"Is it not that Allah suffices (me) for them, O Umm Sulaym?"* She had a dagger with her so when Abû Ṯalḫah asked her why she carried it, she said, "I took the dagger in case a polytheist comes close to me I can rip him up with it." He said, "Do you hear, O Messenger of Allah, what Ar-Rumayṣâ' (who had a problem in her eyes) is saying!"

Abû Qatadah said, "On the day of Ḫunayn I saw a Muslim and a polytheist fighting. Another polytheist came to help his companion against the Muslim, so I made for him and cut off his hand, but he griped me with the other hand; and by Allah if it was not for his bleeding, he would have

killed me, but he fell down and I killed him. I was too indulged in the battle to pay any more heed to him. One of the people of Makkah passed by and looted him. When the war was over, the Prophet (pbuh) said, '*Let whoever killed a person take his booty.*' I said, 'O Messenger of Allah (pbuh) I have slain a person who was worth looting but I was extremely occupied in the battle at the time so I did not see who had spoiled him.' One of the people of Makkah admitted that I had spoken the truth and said that the booty was with him and asked the Prophet (pbuh) to pay me to my satisfaction on his behalf from my spoil. Abû Bakr said, 'No, by Allah, he shall not give him from it to his satisfaction. Do you want to make one of Allah's lions who fought for His religion share you in his booty'! Give him back the spoils of the one he had killed!' The Prophet (pbuh) said that Abû Bakr's had said the truth, and ordered that man to give me my booty back. I took the booty, sold it, and purchased with the money a small palm-grove. It was the first property I ever owned."

Ibn Is<u>h</u>âq said that when the Hawâzin were defeated, many of the men of Thaqîf among Banû Mâlik were killed, and seventy of them were killed under their standard, among whom were `Uthmân ibn `Abdillâh ibn Rabî`ah ibnel-<u>H</u>ârith ibn <u>H</u>abîb. Their standard was first with a man known as Dhul-Khimâr[1]. When he was slain, `Uthmân ibn `Abdillâh took it until he was also killed.

As the polytheists were beaten they went to At-<u>T</u>â'if, accompanied by Mâlik ibn `Awf; while some encamped in Aw<u>t</u>âs, and only Banû Ghiyarah from Thaqîf made for Nakhlah. The Muslim cavalry pursued those who had headed for Nakhlah, but they did not chase those who had gone to the hillocks.

The Prophet (pbuh) dispatched Abû `Âmir al-Ash`arî to follow the traces of those in Aw<u>t</u>âs and he caught some of them running away. In the engagement Abû `Âmir was speared with an arrow and died so his cousin, Abû Mûsâ al-Ash`arî, took the standard, and kept on fighting until Allah granted him victory.

During their flight, Mâlik ibn `Awf with some of his horsemen stopped at a hillock on the way to wait for their weak to pass and those in the back to join them. The Prophet (pbuh) was passing by when he found the men

1. Dhul-Khimâr was `Awf ibnur-Rabî`.

gathered around a woman whom Khâlid ibnul-Walîd had killed. He at once sent a message to Khâlid saying "*The Messenger of Allah forbids you from killing a baby, woman, or a hired slave.*"

The Prophet (pbuh) said that day, "*If you can catch Bijâd* - a man of Banû Sa'd ibn Bakr - *do not let him run away from you,*" for he had made some evil act. When the Muslims seized him they took him away with his family and Ash-Shaymâ' the daughter of Al-Hârith who was a foster-sister of the Prophet (pbuh). They were tough with her on their way. When she told them that she was a foster-sister of the Prophet (pbuh), they did not believe her. They took her to the Prophet.

When she told the Prophet (pbuh) that she was his foster-sister, he asked her to prove her claim. She said that he bit her in the back when she was carrying him on her hip. The Prophet (pbuh) remembered that, so he stretched out his mantle for her to sit on. He made her choose between living with him in endearment and honor or returning to her people with presents, and she preferred the latter. Banû Sa'd claimed that he also gave her a bondman of his called Makhûl, and a bondwoman whom she gave to the former in marriage and their progeny continued.

Ibn Hishâm said, "Allah revealed concerning the Day of Hunayn,

﴿ *Truly Allah has given you victory on many battle fields, and on the Day of Hunayn (battle) when you rejoiced at your great number but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight. Then Allah did send down His Sakînah (calmness, tranquillity and re-assurance, etc.) on the Messenger (Muhammad), and on the believers, and sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers.* ﴾

(At-Tawbah: 25-26)

Ibn Ishâq said, "The captives and spoils of Hunayn were collected to the Prophet (pbuh). Mas'ûd ibn 'Amr al-Ghifârî was in charge of the spoils' affairs. The Prophet (pbuh) ordered that all the captives and spoils be kept in Al-Ji'rânah."

The Invasion of At-Tâ'if, 8 AH

When the defeated subjects of Thaqîf arrived at At-Tâ'if, they closed the gates of the city and prepared themselves for war. `Urwah ibn Mas`ûd and Gaylân ibn Salamah did not witness the Battle of Hunayn nor the siege of At-Tâ'if, for they were training in Jirash on how to use the testudo, the catapult, and other equipment.

After finishing with Hunayn, the Prophet (pbuh) made for At-Tâ'if. He marched and passed by Nakhlat al-Yamâniyyah, Qarn, Al-Mulayh, and by Bûhrat ar-Rughâ' of Liyyah, where he built a mosque offered prayer therein. Then he proceeded on the Ad-Dayqah road to Nakhb until he stopped under a lote tree called As-Sâdirah close to the property of a man of Thaqîf. The Prophet (pbuh) sent him a message asking him whether to surrender or he would destroy his garden. He refused to surrender so the Prophet (pbuh) gave orders to demolish it.

The Prophet (pbuh) continued until he stopped near At-Tâ'if where he encamped. Yet the Muslims' camps were too close to the wall of At-Tâ'if so some of the Companions were killed by arrows which reached them from the wall, and the Muslims could not enter the wall because the enemy had fortified themselves behind it. When those Muslims died, the Prophet (pbuh) moved the camp to where his Mosque at At-Tâ'if is today. He (pbuh) besieged At-Tâ'if for more than twenty nights.

Two of the Prophet's wives accompanied him, one of them was Umm Salamah the daughter of Abû Umayyah. He pitched for them two tents between which he offered prayers. He remained there until Thaqîf surrendered, so `Amr ibn Umayyah ibn Wahb constructed a mosque over the site where he (pbuh) used to perform prayer. It was said that there was a pillar in the mosque that made a sound every time the sun rose over it. During the siege, the fight was bitter and the two parties exchanged arrows, until At-Tâ'if Wall was attacked by a band of the Companions who penetrated under a testudo encroaching to the wall to burn it. Thaqîf threw on them molten hot iron so they stepped out from under it and were shot by arrows which killed some of them. The Prophet (pbuh) commanded that the vineyards of Thaqîf be cut down.

I was told that the Prophet (pbuh) said to Abû Bakr during the siege of At-Tâ'if, that he had seen (in a vision) that he was given a bowl of butter and a cock pecked at it and split its contents. Abû Bakr commented that he did not think that the Prophet (pbuh) would achieve what he desired from them that day. He (pbuh) said that he did not think that either. Then Khuwaylah the daughter of Hakîm of Sulaym and the wife of `Uthmân ibn Maz`ûn, went to the Prophet (pbuh) and asked him to give her the jewelry of Bâdiyah the daughter of Ghaylân, or that of Al-Fâri`ah the daughter of `Uqayl, in case Allah granted him victory over At-Tâ'if, for both were from the most bejeweled women of Thaqîf. Some told me that the Prophet's answer was, *"What if Thaqîf is not permitted to me, O Khuwaylah?"* She went out and repeated the Prophet's words to `Umar, who went to the Prophet (pbuh) to make sure that he had said so. Knowing that he had, he asked if they should depart. The Prophet (pbuh) gave him permission to give orders to break camp, and he did so.

When the troops moved off Sa`îd ibn `Ubayd cried out, "The clan is staying." `Uyaynah ibn Hisn said, "Yes, with glory and honor". One of the Muslims said to him, "May Allah's Curse be upon you, O `Uyaynah! Do you glorify the polytheists for holding out against the Messenger of Allah although you have joined him to fight with him?" "I did not come with you to be against Thaqîf," he answered, "but I wanted Muhammad to control At-Tâ'if so that I might get a Thaqîf girl who might give birth to a son of mine, for the people of Thaqîf are intelligent and clever."

During the Prophet's stay, some slaves who were under siege in At-Tâ'if went to him and embraced Islam and he emancipated them. When the people of At-Tâ'if accepted Islam, some of them like Al-Hârith ibn Kaladah asked for these slaves; but the Prophet (pbuh) said that they were Allah's freed men. Twelve of the Prophet's Companions were killed as martyrs at At-Tâ'if: seven from the Quraysh, four from the Ansâr, and one from Banû Layth. The Prophet (pbuh) departed At-Tâ'if after the battle and the siege.

The Property and Captives of the Hawâzin and the Division of the Spoils

Moving off from At-Tâ'if, the Prophet (pbuh) with his army went through Dhnâ until he halted at Al-Ji`rânah, where a large number of the

Hawâzin captives were kept. One of his Companions, on their departure from Thaqîf asked the Prophet (pbuh) to supplicate against them but he said, "*O Allah, guide Thaqîf and bring them* (i.e. to Islam or to him)."

A deputation from the Hawâzin went to him at Al-Ji`rânah where he retained six thousand women and children, and a countless number of sheep and camels. They said they were an established clan but affliction had befallen them, as was well known, and implored him to pity them for Allah's sake. One of the Hawâzin from the clan of Banû Sa`d ibn Bakr named Zuhayr and dubbed Abû surad said, "O Messenger of Allah, in the pens are your paternal and maternal aunts and your foster mothers.[1] Had it been that we suckled Al-Hârith ibn Abî Shamir or An-Nu`mân ibnul-Mundhir (two high personalities) and they were in your position now, we would hope for their pity and generosity, but still you are the best of entrusted men."

The Prophet (pbuh) gave them the choice between their families and property. When they chose their families, the Prophet (pbuh) said, "*What is for me and for Banû `Abdul-Mûttalib is yours. When I finish the Zuhr prayer with the people, get up and say, 'We ask the intercession of the Messenger of Allah with the Muslims; and that of the Muslims with the Messenger of Allah for our children and wives'. I will then give you (what you ask for) and appeal on your behalf.*"

The Prophet (pbuh) having finished the Zuhr prayer, they did as he instructed them and he said, "*What is for me and for Banû `Abdul-Muttalib is yours.*" The Muhâjirûn said "And what is ours is for the Prophet"; and the Ansâr said the same. However, Al-Aqra` ibn Hâbis said. "What is mine and that of Banû Tamîm are not (i.e. are ours not for the Prophet)." `Uyaynah ibn Hisn said the same about what was his and that of Banû Fazârah. When `Abbâs ibn Mirdâs said the same about what was his and that of Banû Sulaym, the latter said, "What is ours is for the Prophet". Thereupon, `Abbâs said to Banû Sulaym "You have belittled me." Then the Prophet (pbuh) said, "*He who sticks to his right to these prisoners will have six camels for every person from the first booty I get. Then let the men have their wives and children back.*"

The Prophet (pbuh) inquired of the Hawâzin deputation about Mâlik ibn `Awf. When they told him that he was in Al-Tâ'if with Thaqîf, the Prophet

1 The nurse or foster mother of the Prophet (pbuh) was from Banû Sa`d ibn Bakr from the Hawâzin.

(pbuh) told them to inform Mâlik that in case he came to him as a Muslim, he would give him back his family and property plus a hundred camels. Mâlik accepted the proposal and left At-Tâ'if. Yet he was apprehensive that Thaqîf would detain him on knowing what the Prophet (pbuh) had said, so he ordered that his camel should be prepared for him as well as his horse be brought to him in At-Tâ'if. At night he departed on his horse, and galloped until he reached the location where his camel was tied, and then he rode off and joined the Prophet (pbuh) in Al-Ji`rânah or Makkah. The Prophet (pbuh) returned his family and property to him and provided him with a hundred camels. He embraced Islam and became a good Muslim.

The Prophet (pbuh) appointed him as a commander over those who had embraced Islam from his people, namely, the tribes of Thumâlah, Salamah, and Fahm. He kept on fighting and raiding Thaqîf with them until they became in sore circumstance. Abû Mihjan ath-Thaqîfi condemned Mâlik for this.

The people followed the Prophet (pbuh) saying, "O Messenger of Allah, distribute our booty of camels and herds among us", until they drove him back against a tree. His mantle was snatched from him, so he said, *"O people! Return to me my mantle, by Allah if your sheep were as many as the trees of Tihâmah I would divide them among you. You have never found me a miser, coward, or a liar"*. He picked a hair from his camel's hump and held it high between his two fingers, saying, *"O people, I have nothing but a fifth of your spoils even to this hair, and the fifth will go back to you. So return (even) threads and needles, for betrayal (with regard to spoils) will be a shame and a fire and utter disgrace to those who practice it on the Day of Resurrection."* One of the Ansâr appeared with a ball of camel hair, saying, "O Messenger of Allah, I have taken this ball to make a cushion for an injured camel of mine." He replied, *"As for my share from it, it is yours!"* "If it has come to that, I do not need it," he said and threw it away.

The Prophet (pbuh) provided booty to the new converts to Islam, who were celebrities and chiefs, to win their hearts and win their people through them. The following got one hundred camels each: Abû Sufyân ibn Harb; his son Mu`âwiyah; Hakîm ibn Hizâm; Al-Hârith ibnul-Hârith ibn Kaladah; Suhayl ibn `Amr; Huwaytib ibn `Abdel-`Uzzâ; Al-`Alâ' ibn Jâriyah ath-Thaqafî; `Uyaynah ibn Hisn; Al-Aqra' ibn Hâbis at-Tamîmî; Mâlik ibn `Awf an-Nasrî; andSafwân ibn Umayyah.

Each of following men of the Quraysh were given less than one hundred camels: Makhramah ibn Nawfal az-Zuhrî; `Umayr ibn Wahb al-Jumaḥî; and Hishâm ibn `Amr the brother of Banû `Âmir ibn Lu'ayy. I do not memorize what he (pbuh) gave them exactly but I knew that he gave them less than one hundred camels. The Prophet (pbuh) gave fifty camels to Sa`îd ibn Yarbû` ibn `Ankathah and to As-Sahmî. He gave `Abbâs ibn Mirdâs few camels, so he became disappointed and blamed the Prophet (pbuh).

The Prophet (pbuh) said, *"Take him away from me and cut off his tongue,"* so he was given (camels) until he was pleased; that was what the Prophet (pbuh) meant by cutting his tongue off.[1]

Abû Sa`îd al-Khudrî said, "As the Prophet (pbuh) divided this booty among the Quraysh and the Arab tribes, and nothing went to the Anṣâr, so they took the matter to heart and talked badly about it, until one of them said, 'By Allah, the Prophet (pbuh) has satisfied his own people'. Sa`d ibn `Ubâdah went to the Prophet (pbuh) and told him about the feelings of the Anṣâr. He asked him, *'What is your stance in this matter, O Sa`d?'* He said, 'I am one of them'. *'Then assemble your people in this hutch,'* he (pbuh) said. When Sa`d did so, he permitted some of the Muhâjirûn to attend, and prevented others. On their gathering, he went and told the Prophet (pbuh).

The Prophet (pbuh) went to them, praised and thanked Allah, and then he faced them saying, *'O people of the Anṣâr, I have been told bad words about you and that you are angry with me! Did not I come to you when you were straying and Allah guided you; in want and Allah enriched you; enemies and Allah brought your hearts together?'* They answered, 'Yes, indeed, Allah and His Messenger are most gracious and benevolent.' *'Why do you not then answer me, O people of the Anṣâr?'* he continued. They said, 'What answer do you want from us, O Messenger of Allah? To Allah and His Messenger belong grace and benevolence!' Then he said, *'By Allah, if you wished you could have spoken*

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1. Ibn Hishâm said, "Some scholars told me that the Prophet (pbuh) said to `Abbâs ibn Mirdâs, *'Are you the one who said, 'My spoil and that of `Ubayd are shared by Al-Aqra` and `Uyaynah'?* ' Abû Bakr said, 'By `Uyaynah and Al-Aqra`' The Prophet (pbuh) retorted, *'They are the same.'* Abû Bakr said, 'I testify that you are as Allah says, ﴾*And We have not taught him (Muhammad) poetry, nor is it meet for him*﴿ (Yâsîn: 69)'."

truthfully and been believed (saying), 'You came to us belied and we believed you; abandoned and we helped you; a fugitive and we took you in; in want and we comforted you (as one of us).' Are you upset, O people of the Anṣâr, for some little good of this world by which I attracted the people's hearts so that they may become Muslims while I entrusted you to your Islam? Are you not satisfied that people should go away with ewes and camels while you take back with you the Messenger of Allah to your homes? By Him in whose Hand is Muhammad's soul, had it not been for the Emigration I would have been one of the Anṣâr. If people go in one direction and the Anṣâr go in another, I will surely take the way of the Anṣâr. May Allah have mercy on the Anṣâr, their children, and their grandchildren!" The people wept until their tears rolled down their beards as they said, "We are satisfied with the Messenger of Allah as our lot and share." Then the Prophet (pbuh) left and they dispersed.

The Prophet (pbuh) Performs `*Umrah* From Al-Ji`rânah

The Prophet (pbuh) left Al-Ji`rânah to perform `*Umrah*. He ordered that the remaining booty be kept in Majannah near Marr aẕ-Ẕahrân. Having finished the `*Umrah* he went back to Madînah. He appointed `Attâb ibn Asîd to be in charge of Makkah. Along with `Attâb, he assigned Mu`âdh ibn Jabal to teach the people their religion and help them learn the Qur'an. The Prophet (pbuh) himself was followed by the remainder of the booty.[1]

The Prophet's `*Umrah* was in Dhul-Qa`dah as he returned to Madînah toward its end or in the beginning of Dhul-Ḥijjah. Ibn Isḥâq said that the people performed the pilgrimage of that year as the Arabs used to perform it. `Attâb led the Muslims in the pilgrimage of that year, 8 AH. Yet, the people of Aṭ-Ṭâ'if remained in their polytheism and stubbornness in their town from the time the Prophet (pbuh) went off in Dhul-Qa`dah of the year 8, until Ramaḍân of the following year.

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1 Ibn Hishâm said, "I was told that Zayd ibn Aslam said, 'The Prophet (pbuh) charged `Attâb ibn Asîd with the affairs of Makkah and gave him a dirham daily. `Attâb addressed the people saying, 'O people, may Allah make hungry whosoever is not satisfied although he has a dirham! The Messenger of Allah provided me with a dirham a day, and this is sufficient for me.'"

The Story of Ka`b ibn Zuhayr after the Departure from At-Tâ'if

The Prophet (pbuh) was in Madinah after finishing with Aṯ-Ṯâ'if, when Bujayr ibn Zuhayr ibn Abî Sulmâ sent a letter to his brother Ka`b warning him that the Prophet (pbuh) had killed some men in Makkah who had satirized and insulted him, while the Qurayshi poets who were still alive like Ibnuz- Zib`arâ and Hubayrah ibn Abî Wahb had escaped in all directions. "If you are still keen about your life, then hurry to the Prophet (pbuh), for he does not kill those who go to him repentant. If you will not do that, rescue yourself to any place on earth in which you feel safe." Ka`b had said,

Give Bujayr a message from me:

Do you accept what I said? Confound you!

Tell us plainly if you do not accept what I say

For what reason other than that has led you

To a religion I cannot find his fathers ever held

And you cannot find that your brother followed?

If you do not accept what I say, I shall not grieve

Nor say if you stumble: Allah help you!

Al-Ma'mûn (the safe) has given you full cup to drink

And added a second draught of the same.

He sent these poetic verses to Bujayr who felt that he should recite them to the Prophet (pbuh). On hearing the words "Al-Ma'mûn (the safe) has given you a full cup" he said, "*That is right, although he is surely a liar. I am Al-Ma'mûn.*" Commenting on the words "to a religion I cannot find his fathers ever held," the Prophet (pbuh) said, "*Sure, neither his father nor mother held it.*"

Ibn Ishâq said that when Ka`b received the message he was deeply frightened and worried about his life. His foes around him spread rumors that he would definitely be slain. Being in an inescapable situation, Ka`b wrote a poem praising the Prophet (pbuh) and referring to his fear and the

disturbing rumors of his enemies. Afterwards, he headed for Madinah and stayed with a man of Juhaynah whom he knew, as it was mentioned to me. In the morning, he took him to the Prophet (pbuh) at the time of the morning prayer and offered prayer with him. The man pointed out the Prophet (pbuh) to him and told him to go and ask for safety. He got up, walked to the Prophet (pbuh), sat before him, and put his hand in his, while the Prophet (pbuh) did not know him. Ka`b said, "O Messenger of Allah, if Ka`b ibn Zuhayr comes to ask you for safety as a repenting Muslim, will you accept him?" The Prophet (pbuh) said yes so he declared that he was Ka`b ibn Zuhayr.

Ibn Isḫâq said that `Âṣim ibn `Umar ibn Qatâdah told him that one of the Anṣâr jumped on him asking the Prophet (pbuh) to permit him to cut off his head calling him the enemy of Allah. The Prophet (pbuh) drew him away saying that Ka`b had come repentant, and detached from his past. Ka`b was annoyed at the clan of this Anṣâri for what the latter had done. As for the Muhâjirûn, they only spoke well of him. He recited a poem of his starting with "Su`âd is gone, and today my heart is love-sick", when he came to the Prophet (pbuh), in which he praised him (pbuh) as well as the Muhâjirûn.

`Âṣim ibn `Umar ibn Qataḏah said, "When Ka`b said (in a part of this poem), 'When the short black men take to flight,' he was denoting us, we the Anṣâr, because of the way that man of us had treated him. He praised the Muhâjirûn only among the Prophet's Companions. This infuriated the Anṣâr against him. Later when he had embraced Islam, he praised the Anṣâr, mentioning their trials with the Messenger of Allah (pbuh) and their status among the Yemeni tribes."

According to Ibn Hishâm, it is said that after Ka`b had recited to him the poem starting with "Su`âd is gone, and today my heart is love-sick", the Prophet (pbuh) said to him, "*I wish you spoke well of the Anṣâr, for they deserve it!*" Thus Ka`b said these verses (of the second poem). Ibn Hishâm also said that `Alî ibn Zayd ibn Jud`ân said that Ka`b recited the poem (starting with "Su`âd is gone") to the Prophet (pbuh) in the Mosque.

The Invasion of Tabûk, 9 AH

The Prophet (pbuh) spent the months from Dhul-Hijjah to Rajab in Madînah, and then ordered the people to prepare to invade the Byzantines. The events of Tabûk are based on narrations from Az-Zuhri, Yazîd ibn Rûmân, `Abdullâh ibn Abî Bakr, `Âsim ibn `Umar ibn Qatâdah, and other scholars. Each narrated what he was informed about this invasion, and the narrations of some of them contained information that was not contained by those of the others.

The Prophet (pbuh) ordered his Companions to prepare to fight the Byzantines at a time of hardship. The weather was extremely hot and there was a drought. Fruit had ripened and the men wished to sit under the shade of their fruit and hated the thought of traveling at that time. Almost the Prophet (pbuh) referred indirectly to the place of any invasion and declared that he would head for a place, which was other than that which he had actually intended. Tabûk was an exception, as he said clearly that he would go to the Byzantines. That was because of the long distance, the hot season, and the potency of the enemy, and so that the men could prepare themselves well; thus he gave orders for preparations.

One day while making his arrangements, the Prophet (pbuh) said to Al-Jadd ibn Qays of Banû Salamah, *"O Jadd, do you like to fight Banû Al-Asfar (Byzantine) this year?"* He answered, "O Messenger of Allah, exempt me from fighting and do not put me into trial, for everyone knows that I am strongly addicted to women and I fear that I can not control myself if I see the women of Banû Al-Asfar." The Prophet (pbuh) turned away from him and gave him permission to stay behind. Regarding Al-Jadd ibn Qays, the following verse was revealed,

> *﴾And among them is he who says: "Grant me leave (to be exempted from Jihâd) and put me not into trial." Surely, they have fallen into trial. And verily, Hell is surrounding the disbelievers.﴿*

(At-Tawbah: 49)

The meaning of this was not that he feared the temptation of the women of Banû Al-Asfar, for he had fallen into a greater trial by lagging behind the

Prophet (pbuh) and choosing to satisfy himself rather than the Prophet (pbuh). Verily, hell is behind him.

Some of the hypocrites said to one another, "Do not march forth in the heat," detesting war, doubting the Truth, and spreading rumors about the Prophet (pbuh). Allah sent down concerning them,

> ﴾ *...and they said, 'March not forth in the heat'. Say, 'The Fire of Hell is more intense in heat', if only they could understand!So let them laugh a little and (they will) cry much as a recompense of what they used to earn (by committing sins).* ﴿

(At-Tawbah: 82-83)

Ibn Is**h**âq said that the Prophet (pbuh) proceeded actively with his preparations and commanded the men to hasten while urging the rich to help in providing expenses and mounts in the way of Allah. The wealthy men provided mounts and so stored a reward with Allah. Ûthmân ibn `Affân spent the largest sum.[1]

Seven Muslims from the An**s**âr and Banû `Amr ibn `Awf, who were referred to as the Weepers, went to the Prophet (pbuh) and asked him to supply them with mounts for they were impoverished. The Weepers were: Sâlim ibn `Umayr; `Ulbah ibn Zayd, the brother of Banû **H**ârithah; Abû Layla `Abdur-Ra**h**mân ibn Ka`b, the brother of Banû Mâzin ibn An-Najjâr; `Amr ibn **H**umâm ibnul-Jamû**h**, the brother of Banû Salima; `Abdullâh ibnul-Mughaffal al-Muzanî, and some said he was `Abdullâh ibn ibn `Amr al-Muzanî; Haramî ibn `Abdillâh, the brother of Banû Wâqif; and `Irbâ**d** ibn Sâriyah al-Fazârî. The Prophet (pbuh) said, "I do not find whereon to transport you." They turned away, their eyes overflowing with tears, grieved that they did not find anything to expend for the expedition.

Someone told me (the author) that Ibn Yâmîn ibn `Umayr ibn Ka`b an-Na**d**rî saw Abû Layla and `Abdullâh ibnul-Mughaffal while they were weeping. When he asked them for the reason, they told him that they had gone to the Prophet (pbuh) to obtain a ride, but he had none to provide them with and they could afford nothing. At once he provided them with a watering camel which they saddled and he further supplied them with some dates so they were able to leave with the Prophet (pbuh).

1. Ibn Hishâm said that `Uthmân equipped the raiding army with a thousand dinars, so the Prophet (pbuh) said, "*O Allah, be pleased with Ûthmân, for I am pleased with him.*"

Some bedouins came with ready excuses that they might be permitted to stay at home, but Allah did not accept their excuses. I heard that they were from Banû Ghifâr. Then the Prophet (pbuh) became ready to travel, so he decided to march out.

A band of Muslims, including Ka`b ibn Mâlik ibn Abî Ka`b; Marârah ibn Rabî`; Hilâl ibn Umayyah; and Abû Khaythamah, hesitated in making up their minds until they lagged behind. Nevertheless, they did so without any doubt or misgivings, and they were truthful and no one accused them of anything concerning their being Muslims.

The Prophet (pbuh) encamped by Thaniyyatul-Wadâ`.[1] `Abdullâh ibn Ubayy camped out separately below the Prophet's encampment toward Dhubâb.[2] It was said that it was not the smaller of the two camps. While the Prophet (pbuh) proceeded, `Abdullâh ibn Ubayy withdrew and remained behind with the hypocrites and those who doubted.

The Prophet (pbuh) ordered `Alî ibn Abî Ṭâlib to stay behind with his family to look after them. The hypocrites spread out rumors that the Prophet (pbuh) had left him behind because of being a burden on the Prophet (pbuh) who wanted to be rid of him. When he heard these words `Ali seized his weapons and overtook the Prophet (pbuh) while stopping at Al-Jurf.[3] When he repeated to him the hypocrites' sayings, the Prophet (pbuh) answered, "*They lie. I let you stay for what I had left behind, so return and represent me in my family and yours. Would you not be pleased, O `Alî to hold with me the position that Hârûn held with Mûsâ, expect that there is no Prophet after me?*" Thus, `Ali returned to Madinah and the Prophet (pbuh) continued in his travel.

On a hot day, Abû Khaythamah returned to his family, days after the Prophet (pbuh) had departed. His two wives were in their huts in his garden. Each had made her hut cool by sprinkling water and they had prepared food for him. Standing at the door of the hut, he looked at his wives and what they had prepared for him, and said, "The Prophet (pbuh) is out in the sun, wind, and heat, while Abû Khaythamah is in a cool shade, food had been

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1. A site in front of Madinah, usually passed through by those who traveled to Makkah.
2. A mountain in Madinah.
3. A site three miles from Madinah in the direction of Syria.

prepared for him, resting in his property with a beautiful woman. This is not fair. By Allah, I will not enter either of your huts, but I will join the Prophet (pbuh), so prepare some provision for me." They did so. He went to his watering camel, saddled it, and directed to the direction of the Prophet (pbuh) until he caught up with him and the army in Tabûk. Earlier on his way, Abû Khaythamah met `Umayr ibn Wahb al-Jumahî who was also searching for the Prophet (pbuh), so they accompanied each other until they joined the troops. Approaching Tabûk, Abû Khaythamah said to `Umayr, "I have done a sin, so it is better that you stay behind me until I meet the Prophet (pbuh)," and he did so. When he went closer to the Prophet (pbuh) as he alighted in Tabûk, the army observed a rider coming towards them. The Prophet (pbuh) said, *"Be Abû Khaythamah"*, and the Muslims said that it was he. He dismounted and greeted the Prophet (pbuh), who said, *"You were close to destruction, Abû Khaythamah!"* After telling him what had happened, the Prophet (pbuh) said good words to him and invoked Allah on his behalf.

The Prophet (pbuh) halted at Al-Hijr[1], where his men drew water the well therein. The Prophet (pbuh) said to them, *"Do not drink any of its water nor use it for ablutions; forage to the camels whatever dough you have used its water for making it, and do not eat any of it; and let no one of you go out tonight without a companion."* The men obeyed him, but two of Banû Sâ`idah went out alone. One went out to relieve himself and collapsed in his place, while the other was searching for his camel and a wind carried him away and cast him on the two mountains of Tayyi'. When the Prophet (pbuh) was told of this, he said, *"Did I not forbid you not to go out alone?"* Then he prayed for the man who collapsed and he recovered. As for the other who fell between the two mountains of Tayyi', he was later brought back to the Prophet (pbuh) in Madînah by the people of Tayyi'.

In the morning when the men complained to the Prophet (pbuh) of having no water, he supplicated Allah for help, and He sent a cloud that poured so much rain that they were satisfied and carried the water they needed. While traveling on their way, the camel of the Prophet (pbuh) was lost and his Companions went out to search for it. The Prophet (pbuh) had

1. A town in the direction of Madînah which contained some wells belonging to Banû Salîm.

with him one of his Companions, `Umârah ibn Hazm, who was present during the Pledge of Al-`Aqabah and and Battle of Badr, and he was also the paternal uncle of Banû `Amr ibn Hazm. He was sharing his ride with Zayd ibnul-Lusayt of Banû Qaynuqâ`, who was a hypocrite. Being in `Umârah's camp, Zayd said, when `Umârah was with the Prophet (pbuh), "Does Muhammad claim that he is a Prophet and receives news from heaven, when he does not know where his camel is?" At that moment the Prophet (pbuh) said when `Umârah was with him, *"A man says, 'Muhammad tells you that he is a Prophet and claims that he tells you news from heaven, when he does not know where his camel is'. By Allah, I know only what Allah has made me know and Allah has guided me to its place. It is in this valley in such-and-such a mountain pass. A tree has hold it back with its bridle; so go and bring it to me."* They went and brought it.

When he returned to his camp, `Umârah said, "By Allah, the Prophet (pbuh) has just told us a wonderful thing about what was said by someone which Allah had informed him." Then he repeated the story. One of those who was in `Umârah's camp and not with the Prophet (pbuh) exclaimed, "By Allah, it is Zayd who had said this before you came in." `Umârah rushed to Zayd pricking him in the neck and saying, "Come on, servants of Allah! I had in my camp a deceiver whom I knew nothing of. Get out, you enemy of Allah, and do not accompany me." Some people said that Zayd later repented, while others claimed that he was accused of evil until he died.

Then the Prophet (pbuh) continued on his travel, whereas other men began to linger behind. When the Prophet (pbuh) was told that so-and-so had lingered he said, *"Leave him alone; if there is good in him, Allah the Almighty will make him join you, and if not, Allah has relieved you of him."*

Abû Dharr had dropped behind because of his camel, so he took the load on his back and walked to catch up with the Prophet (pbuh). The Prophet (pbuh) alighted at one of the stopping-places when a Muslim drew his attention to a man walking on the road alone. The Prophet (pbuh) said, *"Be Abû Dharr!"* Looking carefully, the people said that it was he. The Prophet (pbuh) said, *"May Allah have mercy on Abû Dharr. He walks alone, will die alone, and will be raised alone."*

According to `Abdullâh ibn Mas`ûd, when Uthmân exiled Abû Dharr (when the former was a Caliph) to Ar-Rabidhah where he died, no one was with him but his wife and his slave. He bequeathed them to wash him (after death), put him in his shroud, lay him at the middle of the road, and say to the first caravan, "This is Abû Dharr, the Prophet's (pbuh) companion, so help us bury him". On his death, they did so. `Abdullâh ibn Mas`ûd came up with a band of Iraqi men on a `*Umrah*, when they suddenly found the bier in their way. The camels were about to step on it. The slave went to them saying, "This is Abû Dharr, the Prophet's Companion. Help us bury him." `Abdullâh ibn Mas`ûd wept and said, "The Prophet (pbuh) was right (as he said that) you walk alone, die alone, and will be raised alone." Then he and those who were with him dismounted and buried Abû Dharr. Afterwards `Abdullâh narrated to them his story and what the Prophet (pbuh) said about him during the march to Tabûk.

When the Prophet (pbuh) reached Tabûk, Yuhannâ ibn Ru'bah the head of Aylah came to him and a reconciliation was made and he paid him the tribute. The people of Jarbâ' and Adhruh also did the same. The Prophet (pbuh) wrote a letter of guarantee. He (pbuh) wrote to Yuhanna ibn Ru'bah,

> *"In the name of Allah, the All-Merciful, the Ever-Merciful. This is a guarantee from Allah and Muhammad the Prophet, the Messenger of Allah, to Yuhanna ibn Ru'bah and the people of Aylah, for their ships and caravans on land and sea. They and all those people with them of Syria, Yemen, and the seamen, all have the protection of Allah and the protection of Muhammad the Prophet. Whosoever breaks this pledge, his property shall not save him, and it (the property) is good for whoever takes it from people. It is not allowed that they be prevented from a watering place they need nor from a road they want (to pass through) by land or sea."*

Khâlid ibnul-Walid is Dispatched to Ukaydir at Dûmah

The Prophet (pbuh) dispatched Khâlid ibnul-Walîd to Ukaydir at Dûmah. Ukaydir ibn `Abdel-Malik of Kindah was the king of Dûmah and he was a Christian. The Prophet (pbuh) told Khâlid that he would find him hunting cows. Thus, Khâlid set out until he was within sight of his fortress. It was a moonlit summer night when Ukaydir was with his wife on the roof. The

cows were rubbing their horns against the castle gate. His wife urged him to go after the cows. He ordered that his horse be saddled then he went off with a band of his family, among them was his brother Hassân. During their ride, the cavalry of the Prophet (pbuh) attacked them, captured the king, and killed his brother. Ukaydir was dressed in a brocade gown covered with gold. Khâlid took the gown away from him and sent it to the Prophet (pbuh) before bringing him in person.

Anas ibn Malik said, "I saw the gown of Ukaydir when it was delivered to the Prophet (pbuh). The Muslims kept on touching it with their hands and wondering, but the Prophet (pbuh) said, *"Do you wonder at this? By Him in Whose Hand is my soul the napkins of Sa`d ibn Mu`âdh in Paradise are better than this."* Ibn Ishâq said that Khâlid brought Ukaydir to the Prophet (pbuh) who spared his life and reconciled him on condition that he pays the tribute. Then he set him free and he returned to his town.

The Prophet (pbuh) spent more than ten nights in Tabûk. Then he returned to Madînah. On the way back, there was water flowing from a rock in the valley of Al-Mushaqqaq that could be used by only two or three riders. The Prophet (pbuh) gave orders that whoever preceded there should not take water from it until the others arrived. A number of hypocrites went there first and used the water. When the Prophet (pbuh) arrived there he found no water. He asked about who had done so and he was told about their names. He said, *"Did I not prohibit them from drawing any (water) from it until I arrived?"* He cursed them and invoked Allah against them. Then he dismounted and put his hand under the rock, and water began to flow into his hand as Allah willed. Then he sprinkled the rock with the water and rubbed it with his hand and supplicated Allah with the words He willed. Then water was ejected, as those who heard it said, making a sound like thunder. The people drank and met their needs with it, and the Prophet (pbuh) said, *"If you survive, or those of you who will survive, you will hear about this valley when it will have made the (whole) area before and around it fertile."*

Ibn Ishâq said that Ibn Shihâb az-Zuhrî reported from Ibn Ukaymah al-Laythî from the nephew of Abû Ruhm al-Ghifârî that he heard Abû Ruhm Kulthûm ibnul-Husayn, who was one of the Companions who swore allegiance to the Prophet (pbuh) under the Tree, say, "On the journey of

Tabûk with the Prophet (pbuh), one night while we were at Al-Akhdar[1] near the Prophet (pbuh) we fell into deep sleep. I started to wake up when my camel went closer to the Prophet's camel. I feared that if it went too close to his foot he would be injured in the stirrup. I kept on drawing my camel away from him until sleep swayed me. Then during the night my camel bumped against his until his foot was in the stirrup and I was roused by his voice saying, *'I am pained'*. I asked him to ask Allah to forgive me and he ordered me to go on. The Prophet (pbuh) began to ask me about those who had lagged behind from Banû Ghifâr and I told him. He questioned me about the tall men with little hair on their beards and eyebrows and I told him that they had lingered. Then he asked me about the short black men whom at first I did not remember until he reminded me that they owned camels in Shabakat Shadakh. Thereupon I recalled that they were a clan of the Aslam who were our allies. When I told him this he said, *"What prevented (any) one of these when he withdrew from providing one of his camels as a mount to a zealous man in the way of Allah? The most saddening thing to me is that the Muhâjirûn from the Quraysh, the Ansâr, Ghifâr, and Aslam stay behind."*

The Deputation of Thaqîf Embraces Islam in Ramadân of the year 9 AH

Ibn Ishâq said that it was Ramadân when the Prophet (pbuh) returned from Tabûk. In that month the deputation of Thaqîf came to him. As the Prophet (pbuh) turned away from them, 'Urwah ibn Mas'ûd ath-Thaqafî followed him until he overtook him before his arrival in Madînah, and embraced Islam. He requested from the Prophet (pbuh) that he might return to his people with Islam, but, as his people said, he (pbuh) said to him, *"They will kill you"*, for the Prophet (pbuh) knew how stubborn they were. However, 'Urwah said they cherished him more than their firstborn. Being loved and obeyed, he went out and called his people to Islam, hoping that they would not oppose him because of his position among them. He ascended to a high room showing himself to them after inviting them to

1. A site between Tabûk and the Valley of Al-Qurâ.

Islam which he had declared as his religion. At once, they shot arrows at him from all directions until he was killed.

Banû Mâlik claimed that one of their men killed him, who was known as Aws ibn `Awf, the brother of Banû Sâlim ibn Mâlik, while Al-Ahlâf alleged that Wahb ibn Jâbir of their men from Banû `Attāb ibn Mâlik killed him. While breathing his last, `Urwah was asked, "What do you think of your death?" He said, "It is an honor which Allah has bestowed on me and a martyrdom which Allah has led me to. I am like the martyrs who were slain with the Prophet (pbuh) before he left you, so bury me with them." Thus he was buried with them. It was said that the Prophet (pbuh) said that `Urwah was among his people like the man of Yâsîn[1] among his people.

Some months after the killing of `Urwah, Thaqîf made deliberations among themselves and concluded that they could not fight the Arabs all around them, who had given fealty to the Muslims and embraced Islam. So after consultation they decided to dispatch a man to the Prophet (pbuh). They proposed this idea to `Abd Yâlîl ibn `Amr, one of `Urwah's peers, but he refused, fearing that `Urwah's story would be repeated. He made a condition that he would not go unless accompanied by some men. Hence, they agreed to send two men from Al-Ahlâf and three from Banû Mâlik. These six were: `Abd Yâlîl; Al-Hakam ibn `Amr ibn Wahb ibn Mu`attib; Shurahbîl ibn Ghaylân ibn Salamah ibn Mu`attib; and from Banû Mâlik, Uthmân ibn Abel-`Âs ibn Bishr ibn `Abd Duhmân, the brother of Banû Yasâsr, and Aws ibn `Awf, the brother of Banû Sâlim, and Numayr ibn Kharashah ibn Rabî`ah, the brother of Banû Al-Hârith. `Abd Yâlîl led the group, as he accompanied them only to avoid what had been done to `Urwah and so that each man on his return to At-Tâ'if could secure the attention of his clan.

Approaching Madînah, they stopped at Qanât where they met Al-Mughîrah ibn Shu`bah whose turn it was to graze the camels of the Prophet's Companions, for the Companions took this task in turns. On seeing them, he left the camels with the Thaqîfîs, and ran at full speed to tell the Prophet (pbuh) about their arrival. Abû Bakr met him before he could enter to the Prophet (pbuh). He informed him about the caravan of Thaqîf

1. Yâsîn here refers to the Qur'anic *Sûrah*, Yâsîn. For more information about this point read the verses 20-28 in this *Sûrah*.

who had come to pay homage and embrace Islam on the conditions of the Prophet (pbuh) provided that they could get a letter guaranteeing their people, land, and property. Abû Bakr swore that Al-Mughîrah should let him tell the Prophet (pbuh) the news and he accepted. Thus Abû Bakr told the Prophet (pbuh) while Al-Mughîrah went back to the people of Thaqîf and brought the camels back. Although Al-Mughîrah taught them how to greet the Prophet (pbuh), they greeted him with the pre-Islamic salutation. It was said that when they reached the Prophet (pbuh), a tent was pitched for them near his Mosque. Khâlid ibn Sa`îd ibnul-`Âṣ acted as mediator between them and the Prophet (pbuh) until they got their letter of guarantee. It was actually he who wrote it. They ate no food which was brought to them from the Prophet (pbuh) unless Khâlid ate some. They remained in this condition until they had embraced Islam and received their letter.

Among the things they asked the Prophet (pbuh) was that they should be permitted to keep their idol, Al-Lât, and that it should not be demolished for three years. The Prophet (pbuh) refused, and they continued imploring him for two or even one year but he still refused. Finally they asked for a month after their return: but he rejected to set any time. They tried to show that the aim of their request was to be secured from their fanatics, women, and children by leaving the idol, so as not to cause fear by demolishing it, until they had embraced Islam. The Prophet (pbuh) insisted on his refusal and sent Abû Sufyân ibn Ḫarb and Al-Mughîrah ibn Shu`bah to destroy it. They further requested the Prophet (pbuh) to exempt them from prayers, and to exempt them from breaking their idols with their own hands. The Prophet (pbuh) accepted to exempt them from destroying their idols with their own hands, but as for prayers, he said, "*There is no goodness in a religion that has no prayers.*"

Once they had become Muslims, and had the letter of guarantee, the Prophet (pbuh) appointed Uthmân ibn Abel-`Âṣ over them, in spite of his young age. This was because Abû Bakr had told the Prophet (pbuh) that Uthmân was the keenest among them to learn the teachings of Islam and the Qur'an.

Having accomplished their task, the Thaqîf deputation returned to their land in the company of Abû Sufyân ibn Ḫarb and Al-Mughîrah ibn Shu`bah whom the Prophet (pbuh) sent with them to destroy the idol. When they

were near Aṭ-Ṭâ'if, Al-Mughîrah asked Abû Sufyân to advance him; but Abû Sufyân refused, telling him to go to his people while he waited with his property in Dhul-Hudum. Al-Mughîrah went to the idol and started to strike it with a pickaxe, while his people of Banû Mu`attib stood defending him from any attack, fearing that he would meet the fate of `Urwah. The Thaqîfî women came out with their faces uncovered bewailing the idol.

"Alas for you, alas!" said Abû Sufyân, as Al-Mughîrah was destroying the idol with the axe. After Al-Mughîrah demolished it, he collected the jewelry, gold, beads, and things on it, and sent for Abû Sufyân.

Abû Mulayḥ ibn `Urwah and Qârib ibnul-Aswad went to the Prophet (pbuh) after the killing of `Urwah and before the Thaqîf deputation, aiming to withdraw from Thaqîf and to forsake them completely. As they embraced Islam, the Prophet (pbuh) told them to take as patrons whoever they wished. They answered that they chose Allah and His Messenger. The Prophet (pbuh) said, *"and your maternal uncle Abû Sufyân ibn Ḥarb?"* and they accepted.

Consequently, after the people of Aṭ-Ṭâ'if had embraced Islam and the Prophet (pbuh) had sent Abû Sufyân and Al-Mughîrah to destroy the idol, Abû Mulayḥ ibn `Urwah asked the Prophet (pbuh) to fulfil his father's debt from the property of the idol. When the Prophet (pbuh) agreed, Qârib ibnul-Aswad demanded the same thing concerning his father's debt. `Urwah and Al-Aswad were full brothers. *"Al-Aswad died as a polytheist"*, the Prophet (pbuh) said. Qârib replied, "O Messenger of Allah, but you will be binding to a Muslim of a near kin - meaning himself - and the debt is only obligatory on me and it is required of me." The Prophet (pbuh) ordered Abû Sufyân to fulfil the debts of `Urwah and Al-Aswad from the possessions of the idol.

The text of the letter of guarantee of the Prophet (pbuh) which was written for them was as follows:

> *"In the name of Allah, the Most-Merciful and the Ever-Merciful. From Muhammad the Prophet, the Messenger of Allah, to the believers: The trees of Wajj*[1] *are not to be damaged. Anyone found doing anything of this will be whipped and his clothes will be taken away, and if he transgresses this, he will be taken and Prophet Muhammad will be informed about it. This is the command of Prophet Muhammad, the Messenger of Allah (pbuh)."*

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1. A site in Aṭ-Ṭâ'if.

Khâlid ibn Sa`îd wrote "under the instruction of the Messenger Muhammad ibn `Abdillâh", so no one should transgress it do injustice to himself, in what Muhammad the Messenger of Allah has ordered.

The Ninth Year, the Year of Deputations

According to Ibn Ishâq, after the Prophet (pbuh) had taken control of Makkah, and had returned from Tabûk, and after Thaqîf had embraced Islam and sworn allegiance, Arab deputations flowed to him from all directions.[1]

The Arab tribes were watching the relation between Islam and the Quraysh, for they did not deny that the Qurayshîs were chiefs and guides of men, the people of the Inviolable Mosque, the pure progeny of Prophet Ismâ`îl, the son of Ibrâhîm, and the leaders of Arabs. In the first place, it was the Quraysh who had waged war against the Prophet (pbuh) and opposed him. After the Conquest of Makkah, the Quraysh surrendered to Islam and the Prophet (pbuh), so the Arabs realized that they could not fight the Prophet (pbuh) or show animosity towards him. Likewise, they entered into the Religion of Allah ﴿*in crowds*﴾, as Allah the Almighty said, going to him from all directions. Allah the Almighty said to His Prophet,

> ﴿*When comes the Help of Allah (to you, O Muhammad against your enemies) and the conquest (of Makkah). And you see that the people enter Allah's religion (Islam) in crowds. So glorify the Praises of your Lord, and ask for His Forgiveness. Verily, He is the One Who accepts the repentance and forgives.*﴾

(An-Nasr: 1-3)

I.e. Thank Allah for His having made your religion triumphant, and ask His forgiveness, for He is the One Who accepts the repentance and forgives.

The Arrival of the Deputation of Banû Tamim

Arab deputations came to meet the Prophet (pbuh). `Utârid ibn Hâjib ibn Zurârah ibn `Udus at-Tamîmî came with others notables of Banû Tamîm

1. Ibn Hishâm said `Abû `Ubaydah told him that that took place in the ninth year, which was called the year of deputations.

including Al-Aqra` ibn Hâbis, Az-Zibriqân ibn Badr of Banû Sa`d, `Amr ibnul-Ahtam, and Al-Habbâb ibn Yazíd. In the deputation of Banû Tamîm were Nu`aym ibn Yazîd, Qays ibnul-Hârith, and Qays ibn `Âsim, the brother of Banû Sa`d, and there was with them `Uyaynah ibn Hisn ibn Hudhayfah ibn Badr al-Fazârî.

Al-Aqra` ibn Hâbis and `Uyaynah ibn Hisn had witnessed with the Prophet (pbuh), the Conquest of Makkah and the Battles of Hunayn and At-Tâ'if. Entering the mosque, the deputation called out to the Prophet (pbuh), who was behind in his apartments, "Come out to us, Muhammad!" Their loud voices bothered the Prophet (pbuh). However, he went out to see them, and they said, "O Muhammad, we have come to show you our glory, so give permission to our poet and our orator to speak." The Prophet (pbuh) gave permission to their orator, so `Utârid ibn Hâjib advanced and said,

"All praise be to Allah Who has bestowed grace and bounty on us and Who is worthy to be praised. It is He who made us kings, endowed us with great wealth wherewith we give charity, made us the strongest, greatest in number, and the best equipped of the people of the East, so who among mankind is our equal? Are we not the heads and superiors of mankind? He who would vie in glory with us should count out like what we have enumerated. If we wished we could say more, but we are too bashful to say much of what He has bestowed on us and are known for that. I say this that you may bring forward the like and anything better." Then he sat down.

The Prophet (pbuh) said to Thâbit ibn Qays ibnesh-Shammâs, the brother of Banû Al-Hârith ibnul-Khazraj, *"Get up* (and deliver a speech) *answering that of this man"*. Thâbit got up and said,

"All praise be to Allah Who created heaven and earth and established His rule therein, and Who knows everything in them. Nothing has ever existed but out of His bounty. By His power He made us rulers, selecting the best of His creation as a Messenger, who is the most honorable in lineage, most truthful in speech, and the best in reputation. So He sent down to him His Book and entrusted him with it to mankind so he was Allah's choice from the worlds. Then He called people to believe him, and so did the Muhâjirûn of his people and kinsmen; the most honorable in reputation, the highest in dignity, and the best in deeds. We were the first to answer and respond to Allah when the Messenger of Allah called them. We have always

been helpers in the cause of Allah and ministers of His Messenger. We fight people until they believe in Allah: so he who believes in Allah and His Messenger (pbuh) has protected himself and his property from us, and he who disbelieves, we fight him in the way of Allah forever, and killing him will be an easy thing for us. I say these words and ask Allah's forgiveness for me and for the believers both men and women. Peace be upon you."

Then Az-Zibriqân ibn Badr stood and said some poetic verses in which he showed the glories of his people. At this time, Hassân (ibn Thâbit) was not present, so the Prophet (pbuh) sent for him to attend and answer the poet of Banû Tamîm. Hassân went to the Prophet (pbuh) saying some verses identifying the Ansâr's help to the Prophet (pbuh).

When Hassân arrived to the Prophet (pbuh) and the Tamîmî poet had said his verses, he made verses with the same prosody of the verses which he had said. As Az-Zibriqân had finished, the Prophet (pbuh) asked Hassân to get up and answer him. Thus, Hassân arose and replied to him with a remarkable poem, highlighting the traits of Islam as well as the first Muslims.

Finally, the deputation embraced Islam and the Prophet (pbuh) gave them valuable presents. `Amr ibnul-Ahtam who was their youngest had been left behind by his people with their camels. Qays ibn `Âsim who hate `Amr, said, "O Messenger of Allah, one of our men who is staying with the camels, is a mere juvenile," and he spoke ill of him. Yet the Prophet (pbuh) gave him the same share as he had given the others. On hearing what Qays had said, `Amr satirized him.

Ibn Ishâq said that the following Qu'ranic verse was sent down about them.

> ﴿ *Verily! Those who call you from behind the dwellings, most of them have no sense.* ﴾

(Al-Hujurât: 4)

The Story of `Âmir ibnut-Tufayl and Arbad ibn Qays from the Deputation of Banû `Âmir

Among the deputation of Banû `Âmir were their three leaders and devils, namely, `Âmir ibnut-Tufayl, Arbad ibn Qays ibn Jaz' ibn Khâlid ibn Ja`far, and Jabbâr ibn Salmâ ibn Mâlik ibn Ja`far.

`Âmir, the enemy of Allah, came to the Prophet (pbuh) with treachery in his mind. His people advised him to embrace Islam like the others, but he said, "I have vowed that I will not cease until the Arabs follow my heels. Am I to follow the heels of this fellow of the Quraysh?" Then he said to Arbad, "When we go to him I will divert his attention away from you, so that you can smite him with your sword." When they arrived and met the Prophet (pbuh) `Âmir said, "O Muhammad, take me as a friend." He replied, *"No, by Allah, I will not until you believe in Allah alone."* He restated the request and kept on speaking to him expecting that Arbad would do as they had agreed but the latter stayed still. He again repeated his request and the Prophet (pbuh) said, *"No, by Allah, I will not until you believe in Allah, alone with no partner"*. When the Prophet (pbuh) refused insistently, he said, "By Allah, I will spread the land against you with cavalry and men." After their departure, the Prophet (pbuh) supplicated to Allah the Almighty saying, *"O Allah, protect me from `Âmir ibnuṭ-Ṭufayl!"*

On their return, `Âmir said to Arbad, "Woe to you, Arbad, why did you not do as I had commanded you? By Allah, there was no man on earth whom I feared more than you, but by Allah, I shall never fear you after today." He answered, "Do not say that. Every time I came to do what you had ordered me, you got in between us so that I could see only you. Was I to strike you with the sword?"

As they were going home, Allah sent a plague in `Âmir's neck, and he died in the house of a woman of Banû Salûl. He used to say, "O Banû `Âmir, a boil like the boil of a young camel in the house of a woman of Banû Salûl!"

After burying him, his companions returned in winter to the land of Banû `Âmir. The people questioned Arbad about what had happened. "Nothing, by Allah," he said, "he called us to worship someone and I wish he were here now so that I could shoot him with arrows and kill him." After a day or two had passed, he was out with his camel following him, when Allah sent on him and his camel a thunderbolt which killed them. Arbad was the brother of Labîd ibn Rabî`ah from the maternal side. Labîd said an elegiac poem for Arbad.

The Arrival of Al-Jârûd with the Deputation of `Abdul-Qays

Al-Jârûd ibn `Amr ibn Hanash, the brother of `Abdul-Qays,[1] came to the Prophet (pbuh). Al-Hasan narrated that when Al-Jârûd went to the Prophet (pbuh) he talked to him and the Prophet (pbuh) explained Islam to him and called him to embrace it using encouraging words. He replied, "O Muhammad, I adhere to a religion, so if I abandon it for yours, will you guarantee my (new) religion)?" The Prophet (pbuh) said, "*Yes, I guarantee that Allah has guided you to a better one* (i.e. religion) *than it*". Hence he and his companions embraced Islam. When he asked the Prophet (pbuh) for some transport, he told him that he had none available. Al-Jârûd remarked that there were lost beasts roaming between Madînah and his town and asked whether they could take some of them to carry them to their land. The Prophet (pbuh) warned him, "*No, keep away from them, for these are* (i.e. they cause) *the flame of the Hell-fire.*"

Al-Jârûd returned home and became a good Muslim and firm in his religion until his death. He lived until the time of the Apostasy Wars. When some of his people who had embraced Islam apostatized with Al-Gharûr ibnul-Mundhir ibn an-Nu`man ibn al-Mundhir, al Jârûd delivered a speech, calling the people to Islam. He said, "O people, I witness that there is no god but Allah and that Muhammad is His servant and messenger and I accuse of disbelief anyone who refuses to bear the same testimony."

The Arrival of Banû Hanifah Accompanied by Musaylimah the Liar

The deputation of Banû Hanîfah came to the Prophet (pbuh) and among them was Musaylimah ibn Habîb al-Hanafi, the Liar. They stayed in the house of the daughter of Al-Hârith[2], an Ansârî woman of Banû An-Najjâr. According to some scholars of Madînah, Banû Hanîfah brought him to the

1. Ibn Hishâm said Al-Jârûd was a Christian.

2. Abû Dharr said, "It is said that this woman was Kaysah, the daughter of Al-Hârith.

Prophet (pbuh) while concealing him in clothing. The Prophet (pbuh) was sitting among his Companions and there was a palm-branch bearing some leaves. While he was covered with garments, he spoke to the Prophet (pbuh) and asked him (for a gift). The Prophet (pbuh) answered, "*If you were to ask me for this palm branch, I would not give it to you.*"

Ibn Isḫâq said that an old man from Banû Ḫanîfah from the people of Al-Yamâmah told him that things went differently. He claimed that the deputation went to the Prophet (pbuh) while Musaylimah was left behind with the camels and the luggage. When they embraced Islam they mentioned his place to the Prophet (pbuh) saying that he was left behind to guard their possessions. The Prophet (pbuh) ordered that he should be provided with the same as the others, saying, "*His standing is not worse than yours,*" i.e. in guarding the belongings of his companions. That is what the Prophet (pbuh) meant. He said that they left the Prophet (pbuh) and gave him what he had sent for him. Once they arrived at Al-Yamâmah, Musaylimah apostatized, alleged that he was a prophet and acted as a liar. He said, "I am his partner in the matter (i.e. prophethood and the Mission)," and turning to the deputation who were with him, he said, "Did he not say to you when you mentioned me to him "His standing is not worse than yours"? What can that mean but that he knows that I share with him in the matter?" Then he began to utter rhymed prose trying to imitate the style of the Qur'an. (Here is the meaning of what he said.) "Allah has been bountiful to the pregnant woman; He has produced from her a living being that can move; from her very midst. He made lawful for them *khamr* (any intoxicant) and *zinâ* (adultery and fornication), and exempted them from prayers." Nevertheless, he testified that the Messenger of Allah (pbuh) was a Prophet. Banû Ḫanîfah agreed with him on that. But Allah knows what the truth was.

The Affair of `Adiyy ibn Ḫâtim

I was told that `Adiyy ibn Ḫâtim said, "No Arab detested the Prophet (pbuh) when he first knew about him more than me. I was a Christian leader of noble birth, and I used to take a quarter of my people's spoils. I was religious and my people treated me as a king. On hearing of the Prophet

(pbuh) I hated him and said to an Arab servant of mine who was taking care of my camels, "Choose some of my well-trained, well-fed camels, to be near to me, and once you hear of Muhammad's army conquering this land just give me a note." One morning he came to me and said, "Whatever you intended to do when Khâlid's cavalry approach you, do it now, for I have seen flags and I asked about them and I was told that it was Muhammad's army." I ordered him to get me my camels and I made my family ride them and set forth to join the Christians in Syria. I went as far as Al-Jawshiyyah[1] - or Al-Hûshiyyah, as Ibn Hishâm said - where I left one of Hâtim's daughters.[2] When I arrived in Syria I settled there.

Some of the cavalry of the Prophet (pbuh) followed me and took captives from Tayyi' among whom was Hâtim's daughter, who was brought to the Prophet (pbuh). The Prophet (pbuh) knew about my fleeing to Syria. When he passed by Hâtim's daughter, who was imprisoned with the captives in an enclosure by the gate of the Mosque, she went to him, for she was a courteous woman. She said, "O Messenger of Allah, my father is dead and the one who should replace him has fled, so be bountiful to me, may Allah be bountiful to you." He asked her about the man who should look after her and when she told him that it was `Adiyy ibn Hâtim he said, "*The one who has escaped from Allah and His Messenger.*" Then he went out. The next day they exchanged the same words but on the day that followed, she lost hope. A man behind him waved to her to talk to him. She repeated the same words, asking him to be bountiful to her and he answered, "I have done so, so do not be hasty in leaving until you find a person of your people whom you trust to take you home, and let me know." She asked about the name of the man who had motioned to her to talk and was told that it was `Alî ibn Abî Tâlib. She remained there until a caravan arrived from Balyy or Qudâ`ah. All that she wished for was to join her brother in Syria. She went to the Prophet (pbuh) to inform him that she had found a reliable man of reputation among her people. The Prophet (pbuh) provided her with clothing and a mount and gave her expenses. Then she left with them until she reached Syria."

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1. A mountain near Najd.
2. As-Suhayli counted it as more acceptable that her name was Safânah

`Adiyy further narrated, "Sitting among my people, I saw a howdah coming towards us so I exclaimed, 'Hâtim's daughter?' and so it was. She came to me and started to blame me saying, 'You are undutiful, unjust; you took away your family and children and forsook your father's daughter.' I said, 'Do not say but good, O little sister, for by Allah I have no excuse. I did do what you say.' Then she dismounted and resided with me. She was a discerning woman so I asked about her opinion of this man. She said, 'I think that you should join him immediately, for if the man is a Prophet then he will be bountiful to those who will come to him first, and if he is a king you will not be humiliated in the glory of Yemen, especially with your high position.' I was convinced by her view. Hence I set out to the Prophet (pbuh) and I found him in his mosque in Madînah. After I had greeted him and introduced myself, he got up to take me to his house. On our way, an old feeble woman stopped him and they had a long talk about her needs. I said to myself, 'By Allah, this is not a king.' Reaching his house, he took a leather cushion stuffed with palm leaves and threw it to me saying, 'Sit on this.' I said, 'No but you sit on it.' 'No, you do!' he insisted. So I sat on it, while he sat on the ground. I said to myself, 'By Allah this can never be the behavior of a king.' Then he said, "Well `Adiyy ibn Hâtim, are you not a Rakûsî[1]?" When I said yes, he said, "Is it not that you take a quarter of your people's spoils?" I acknowledged that, so he said, "Yet it is not allowed to you in your religion." "Sure by Allah," I said. I recognized that he was a Prophet sent by Allah with a Message knowing what is not generally known. Then he said, 'Perhaps what restrains you from embracing this religion is the indigence in which they are, but, by Allah, money will soon flow so lavishly among them that there will not be (enough) people to take it. Perhaps what restrains you from embracing it is that you see their enemy is great in number while they are few! However, by Allah, you will soon hear that a woman will have traveled on her camel from Al-Qâdisiyah to visit this House without fear. Perhaps what restrains you from embracing it is that you see that the others have the dominion and power, but by Allah you will soon hear that the white palaces of Babylon will have been opened to them.' Then I accepted Islam."

`Adiyy said, "Two of the Prophet's three prophecies have taken place and the third will surely happen. I saw the white palaces of Babylon laid

1. A Rakûsi was the one who was between a Christian and a Sâbi'.

open and I saw women unafraid to come along from Al-Qâdisiyyah on camels to make the pilgrimage to this House. And by Allah, the third will happen when the money will flow until there will not be enough people to take it."

The Arrival of Farwah ibn Musayk al-Murâdî

Ibn Is<u>h</u>âq said that Farwah ibn Musayk al-Murâdî went to the Prophet (pbuh), leaving the kings of Kindah. Just before the advent of Islam, a battle called Ar-Radm had taken place between Murâd and Hamdân in which Murâd lost many of its men. The leader of Hamdân in the battle was Al-Ajda` ibn Mâlik.[1] When Farwah came to the Prophet (pbuh), he asked him, *"O Farwah, are you distressed at what had happened to the people of Ar-Radm?"* He replied that such a defeat would upset any man. The Prophet (pbuh) said that this, in Islam, would bring his people good. Then the Prophet (pbuh) appointed him over Murâd, Zubayd, and Madh<u>h</u>ij and sent with him Khâlid ibn Sa`d ibn al-`Â<u>s</u> to collect alms. Khâlid remained with him until the death of the Prophet (pbuh).

The Arrival of `Amr ibn Ma`d Yakrib with a Group of Banû Zubayd

With some men of Banû Zubayd, `Amr ibn Ma`d Yakrib went to the Prophet (pbuh) and embraced Islam. Previously, he had said to Qays ibn Makshû<u>h</u> al-Murâdî when they heard of the Prophet (pbuh), "O Qays, you are the head of your people. It has reached us that a man of the Quraysh called Muhammad from the <u>H</u>ijâz claims to be a prophet, so take us to him in order to find out the truth. If he is a prophet as he claims, you can know and then we will follow him. In case he is not, then we will know." Qays declined his proposal and vilified his advice. Thereupon `Amr headed for the Prophet (pbuh) and embraced Islam. When Qays heard this, he got angry and menaced `Amr for going against him, rejecting his opinion. `Amr answered that he first called him to a matter that is plainly right, i.e. Islam.

1. Ibn Hishâm said it was Mâlik ibn Harîm al-Hamdânî who led them.

`Amr lived with his people of Banû Zubayd when Farwah ibn Musayk governed them. When the Prophet (pbuh) died, `Amr apostatized.

The Arrival of Al-Ash`ath ibn Qays with the Deputation of Kindah

Ibn Ishâq said that according to Az-Zuhrî ibn Shihâb, Al-Ash`ath ibn Qays went to the Prophet with eighty people from Kindah. He entered to him (pbuh) in the mosque. They had combed their hair, blackened their eyes with kohl, and were dressed in striped Yemeni garments edged with silk. The Prophet (pbuh) asked them whether they had embraced Islam and when they said that they had he asked, "*So why is there silk about your necks?*" They tore it off and hurled it away.

Then Al-Ash`ath ibn Qasys said, "O Messenger of Allah, we are the children of the eater of bitter herbs and so are you." The Prophet (pbuh) smiled and said that this related to Al-`Abbâs ibn `Abdel-Muttalib and Rabî`ah ibnul-Hârith. They were merchants and whenever they moved around among the Arabs and people asked them about their identity, they used to say that they were children of the eater of bitter herbs, being proud of that since Kindah were kings. Then he said to them, "Nay, we are the children of An-Nadr ibn Kinânah: we do not follow our maternal lineage denying our fathers." Al-Ash`ath ibn Qays said, "Have you finished, O people of Kindah? By Allah, if I hear a man say it again, I will give him eighty strokes."

The Arrival of Surad ibn `Abdillâh al-Azdi

In a deputation from Al-Azd, Surad ibn `Abdillâh al-Azdî went to the Prophet (pbuh), embraced Islam and became a good Muslim. The Prophet (pbuh) appointed him over the Muslims of his people and commanded him to fight the neighboring polytheists from the Yemeni tribes. To execute the Prophet's command, Surad marched out and halted at Jurash, which was then a closed city composed of mainly Yemeni tribes whom Kath`am had joined seeking refuge in their land when they heard of the approach of the

Muslims. The Muslims besieged them for almost a month, without being able to enter. Thus Surad retreated as far as a mountain known as Shakr. Yet, the citizens of Jurash thought that he had escaped from them in defeat, so they went out in pursuit. When they caught up with him, he kept on killing them in large numbers.

In another development, the people of Jurash had dispatched two of their men to the Prophet (pbuh) in Madinah to find out what was taking place. Being with the Prophet (pbuh) after the *Zuhr* prayer, he asked them about the location of Shakr. The two men told him that in their country there was a mountain called Kashr - and so was it called by the people of Jurash - but he assured that it was Shakr, and not Kashr. "Then what is happening about it now?" they asked. "Sacrifice camels of Allah are being slaughtered by it now," he said.

The two men sat with Abû Bakr or `Uthmân who said, "Woe to you! The Prophet (pbuh) has just announced to you the defeat of your people, so get up and ask him to pray to Allah to save them." They did so, and he (pbuh) invoked Allah to save them. Afterwards, they went home and found that their people were beaten on the day that Surad attacked them which was on the very day and at the very hour at which the Prophet (pbuh) said those words.

A deputation from Jurash went to the Prophet (pbuh) and embraced Islam. He made for them a special sanctuary around their town with definite marks for their horses, riding camels, and plowing cows. He ordained that it was not lawful for other people to use it.

The Arrival of the Messenger of the Kings of Himyar with a Letter

After the invasion of Tabûk, a messenger came with a letter from the kings of Himyar announcing their conversion to Islam. These kings were: Al-Hârith ibn `Abd Kulâl, Nu`aym ibn `Abd Kulâl, and An-Nu`mân of Dhû Ru`ayn, Ma`âfir, and Hamdân.

Zur`ah Dhû Yazan dispatched Mâlik bn Murrah ar-Rahâwî to tell him they had accepted Islam and forsaken polytheism and polytheists. The Prophet (pbuh) wrote to them:

"In the name of Allah, the Most-Merciful, the Ever-Merciful. (This is a letter) from Muhammad the Messenger of Allah, the Prophet, to Al-Hârith ibn `Abd Kulâl, Nu`aym ibn `Abd Kulâl, An-Nu`mân of Dhû Ru`ayn, Ma`âfir, and Hamdân.

I praise Allah but Whom there is no god. Your messenger came to us as we were coming back from the Roman land. Meeting us in Madînah, he conveyed your letter informing us of your acceptance of Islam and your killing the polytheists. Surely Allah has guided you with His guidance as long as you work righteousness, obey Allah and His Messenger, observe prayers, pay Zakâh, and give out your spoils the fifth of Allah and the share of the Prophet (pbuh) as well as what he selects (from the spoils). The obligatory alms on the believers are (to be given out as follows): from land, a tithe of what is watered by wells and rain, and half of a tithe of what is watered by buckets; a young she-camel (bint labûn) is to be given out for every forty camels; a young male camel (ibn labûn) for every thirty camels; a sheep for of every five camels, two sheep for every ten camels; a cow for every forty cows; a young bull, which completed one or two years of age (tabî` jadha`), or a young cow, which completed two years of age (jadha`ah), and a sheep for every forty sheep at pasture. This is what Allah has obligated on the believers concerning alms. He who gives more (than this out of) goodness, it is good for him, and he who performs this, testifies his (conversion to) Islam, and supports the believers against the polytheists, is one of the believers: he is to be given their rights and asked to fulfill their duties and he has a guarantee of protection from Allah and His Messenger.

If a Jew or a Christian embraces Islam, then he is one of the believers: he is to be given their rights and asked to fulfill their duties. He who clings to his religion, Judaism or Christianity, not converting, shall not be obliged to leave it, but he must pay jizyah: for every adult, male or female, free or slave, one full dinar calculated on the valuation of Ma`âfir[1] *or its equivalent in clothes. He who pays that to the Messenger of Allah (pbuh) shall have a guarantee of protection from Allah and His Messenger, and he who does not pay it shall be an enemy of Allah and His Messenger.*

1. Yemeni clothes.

The Messenger of Allah, Muhammad the Prophet, has sent to Zur`ah Dhû Yazan: When my messengers arrive to you I commend them to your good offices. Theses are Mu`âdh ibn Jabal, `Abdullâh ibn Zayd, Mâlik ibn `Ubâdah, `Uqbah ibn Namir, and Mâlik ibn Murrah, and their companions. Collect the due zakah and jizyah from your territories and deliver them to my messengers whose leader is Mu`âdh ibn Jabal, and let him not return unless he is satisfied. Muhammad testifies that there is no god but Allah and that he is His servant and Messenger.

Mâlik ibn Murrah ar-Rahâwî has recounted to me that you were from among the first of Himyar to embrace Islam and have slain the polytheists, so be cheerful. I order you to treat Himyar well, and not to betray or forsake one another, for the Messenger of Allah is the patron of both your poor and rich. The alms are not lawful to Muhammad or his household; they are zakâh that is to be given to the poor Muslims and the wayfarers.

Mâlik has conveyed the news and kept secret what is confidential, and I order you to treat him well. I have dispatched to you some of the best of my people, both in religion and in knowledge, and I order you to treat them well, for they must be respected. Peace and Allah's mercy and blessings be upon you."

The Advice of the Prophet (pbuh) to Mu`âdh when Sending him To Yemen

Ibn Ishâq said that `Abdullâh ibn Abî Bakr told him that he was told that when the Prophet (pbuh) sent Mu`âdh (to Yemen) he gave him advice and instructions saying, "*Deal (with people) with ease, and not with difficulty; be of good heart (with people) and do not dishearten (them). You are going to a people from among the People of the Book who would ask you 'What is the key of heaven?' so say, 'It is to testify that there is no god but Allah, alone with no partner'.*"

Banû Al-Hârith ibn Ka`b Embrace Islam by the Hands of Khâlid ibnul-Walîd

The Messenger of Allah (pbuh) sent Khâlid ibnul-Walîd in the month of Rabî`ul-Âkhir or Jumâdâ al-Ûlâ, 10 AH to Banû Al-Hârith ibn Ka`b in

Najrân. He ordered him to call them to Islam three days prior to any fighting. In the case that they became Muslims, he should accept it from them, while if they refused, he should fight them.

Khâlid marched out to them, diffusing convoys in every direction to call the people to Islam, saying, "O people, embrace Islam and you will be safe." So people accepted Islam. According to the orders of the Prophet (pbuh) in case they embraced Islam and did not fight, Khâlid stayed with them to teach them Islamic teachings, the Book of Allah, and the Sunnah of His Prophet (pbuh).

Then Khâlid wrote to the Prophet (pbuh):

"In the name of Allah, the Most-Merciful, the Ever-Merciful. (This is a letter) to Muhammad the Prophet and the Messenger of Allah (pbuh), from Khâlid ibnul-Walîd. Peace be upon you, O Messenger of Allah, and Allah's mercy and blessings. Praise be to Allah but Whom there is no god. O Messenger of Allah (pbuh), you sent me to Banû Al-Hârith ibn Ka`b, commanding me on reaching them not to fight them for three days, to call them to Islam, and to remain with them if they embrace it, and to accept it from them and teach them the teachings of Islam, the Book of Allah, and the Sunnah of His Prophet; and in case they do not submit, I should fight them. I went to them, invited them to Islam for three days as ordained by the Messenger of Allah (pbuh), and I sent convoys among them saying, 'O Banû Al-Hârith, embrace Islam and you will be safe'. They accepted it without fighting and I remained among them commanding and forbidding them according to Allah's Commandments and Prohibitions, and educating them the Islamic teachings and the Sunnah of the Prophet (pbuh). And, peace be upon you, O Messenger of Allah, and Allah's mercy and blessing."

The Prophet (pbuh) wrote to him:

"In the name of Allah, the Most-Merciful, the Ever-Merciful. (This is a letter) from Muhammad the Prophet and the Messenger of Allah, to Khâlid ibnul-Walid. Peace of Allah be upon you. Praise be to Allah but Whom there is no god. I received your letter from your messenger informing me that Banû Al-Hârith ibn Ka`b have embraced Islam without fighting, responded to (the teachings of) Islam that you called them for, testified that there is no god but Allah and that Muhammad is His ser-

vant and messenger, and that Allah has guided them with His guidance (to the Right Path). So promise them (the good consequence of their work) and warn them (against the evil of disobedience and the like), and come with a deputation from them. And, peace and Allah's mercy and blessing be upon you."

Thus Khâlid arrived to the Prophet (pbuh) with the deputation of Banû Al-Hârith, among whom were: Qays ibnul-Husayn Dhul-Ghussah, Yazîd ibn Abdel-Madân, Yazîd ibnul-Muhajjal, 'Abdullâh ibn Qurâd az-Ziyâdî, Shaddâd ibn 'Abdillâh al-Qanânî, and 'Amr ibn 'Abdillâh ad-Dibâbî.

On seeing them coming, the Prophet (pbuh) asked, "*Who are these people who look like the men of India?*" Someone answered that they were Banû Al-Hârith ibn Ka'b. After greeting the Prophet (pbuh), they said, "We bear witness that you are the Messenger of Allah and that there is no god but Allah." He also said, "*And I bear witness that there is no god but Allah and that I am the Messenger of Allah.*" Then he (pbuh) added, "Are you the people who advance if they are driven away?" None of them answered. He repeated the question three times and none answered. When he said it for the fourth time Yazîd ibn 'Abdel-Madân said that they were those people and repeated his answer four times. The Prophet (pbuh) said, "*If Khâlid had not written to me that you had embraced Islam without fighting, I would have thrown your heads beneath your feet.*" Yazîd replied, "But, by Allah, we do not praise you nor Khâlid." "*Then whom do you praise?*" he asked. He said, "We praise Allah Who has guided us with you, O Messenger of Allah." "*You are right,*" he (pbuh) said. Then he asked, "*How did you ever defeat those who fought you in the pre-Islamic period?*" "We never defeated anyone," was their answer. "*Nay, but you used to vanquish those who fought you,*" he said. They replied, "O Messenger of Allah, we used to vanquish those who fought us because we were to come together and never disunited, and nor were we the first to do injustice." He said, "*You are right.*"

The Prophet (pbuh) appointed Qays ibnul-Husayn over them. The deputation went home at the end of Shawwâl or at the beginning of Dhul-Qa'dah. Only four months had passed after their return, when the Prophet (pbuh) died. After their departure, the Prophet (pbuh) sent to them 'Amr ibn Hazm to instruct them in religion, the Sunnah, and the teachings

of Islam as well as to collect *Zakâh* from them. He wrote a letter for him in which he gave instructions and commands as follows:

> *"In the name of Allah, the Most Merciful, the Ever-Merciful. This is a statement from Allah and His Messenger. O you who believed, fulfil your contracts. (This is) a covenant from Muhammad the Prophet, the Messenger of Allah, to `Amr ibn Hazm whom he has dispatched to Yemen. He orders him to be conscious of Allah in all affairs, for surely Allah is with those who are conscious of Him and who are good-doers. He orders him to behave with Truth as Allah has commanded him, to promise people good tidings, to command them to follow the right, to teach and instruct people in the Qur'an, and to prohibit them from touching the Qur'an unless pure. He should let people know their rights and duties and be lenient to them in the right and severe in injustice, for Allah hates injustice and has prohibited it, saying, "The Curse of Allah is on the Zâlimûn (polytheists and wrong-doers, etc.)"[1] He should give people the good tidings of Paradise and the way to enter it, and warn them of hell and the way to it. He should get familiarized with people so that they may understand religion. He should teach them the rites, voluntary acts, and obligations of pilgrimage, and what Allah has commanded (concerning it), both the greater pilgrimage and the lesser pilgrimage which is `Umrah. He should prohibit people from performing prayers in one small piece of clothing unless its edges are folded over the shoulders, from squatting in one dress which exposes their private parts to open air, and from braiding the hair of their heads at the backs of the necks.*
>
> *In the case that a dispute occurs between men, he should forbid them to resort to tribes and families, and let them appeal to Allah, alone with no associate. Those who do not appeal to Allah but rather to tribes and families should be struck with the sword until their appeal is to Allah, alone with no associate.*
>
> *He should command men to perform ablutions well, by washing their faces, their hands to the elbows, and their feet to the ankles, and by rubbing (by passing wet hands over) their heads, as Allah has ordered. He should command them to observe prayers at their designated times with*

1. *Sûrat al-A`râf*, verse. 44.

full bowing, prostration, and veneration, and that (the Fajr) prayer is to be performed at daybreak; (the Zuhr prayer) at noon when the sun declines, the `Asr prayer in the afternoon when the sun is descending, the Maghrib prayer with the approach of the night, without delaying it until the stars appear in the sky, and the `Ishâ' prayer (is to be offered) at the beginning of the night. He should order people to run to (perform) the Jumu`ah prayer when the call is proclaimed for it, and to take a bath before going to (perform) it. He should also take the fifth of Allah out of the booty.

The alms which are obligatory on the believers are (to be given out as follows): from land, a tithe of what is watered by wells and rain, and half of a tithe of what is watered by buckets; two sheep are to be given out for every ten camels; four sheep for every twenty camels; a cow for every forty cows; a young bull, which completed one or two years of age (tabî` jadha`), or a young cow, which completed two years of age (jadha`ah), for every thirty cows; and a sheep for every forty sheep at pasture. This is what Allah has obligated on the believers concerning alms. He who gives more (than this out of) goodness, it is good for him.

A Jew or a Christian who embraces Islam sincerely of his own free will and obey (the instructions of) the religion of Islam, is one of the believers; he is to be given their rights and asked to fulfill their duties. He who clings to his religion, Judaism or Christianity, not converting, shall not be obliged to leave it. (But) every adult, male or female, free or slave, should pay one full dinar or its equivalent in clothes. He who pays that shall have a guarantee of protection from Allah and His Messenger, and he who does not pay it shall be an enemy of Allah, His Messenger, and all the believers. May the prayers of Allah be upon Muhammad, and, peace be upon him and Allah's mercy and blessings."

The Two Liars: Musaylimah al-Hanafî and Al-Aswad al-`Ansî

According to Ibn Ishâq, during the era of the Prophet (pbuh), two arch-lairs appeared, namely, Musaylimah ibn Habîb in Yamâmah among

Banû Hanîfah, and Al-Aswad ibn Ka`b al-`Ansî in San`â'. Abû Sa`îd al-Khudrî reported that he heard the Messenger of Allah (pbuh) while delivering a speech from his pulpit, saying, *"O people, I saw the night of Al-Qadr and then I was made to forget it. I saw on my arms two bracelets of gold which I hated so I blew them and they flew away. I interpreted them to refer to these two arch-liars, the one from Yemen and the one from Al-Yamâmah."*

It is narrated that Abû Hurayrah said he heard the Messenger of Allah (pbuh) saying, *"The Hour will not come before thirty impostors emerge: each will claim prophethood."*

Sending *Zakâh*-collectors

The Prophet (pbuh) spread out his representatives to the lands of Islam to collect *Zakâh*. He dispatched Al-Muhâjir ibn Abî Umayyah to San`â', where Al-`Ansî rose against him while being there. Ziyâd ibn Labîd, the brother of Banû Bayâdah al-Ansârî, was sent to Hadramawt. `Adiyy ibn Hâtim was put in charge of the alms of Tayyi' and Banû Asad. Mâlik ibn Nuwayrah was to collect alms from Banû Hanzalah. The collection of alms from Banû Sa`d was divided between two men from them, namely, Zibriqân ibn Badr in one area and Qays ibn `Âsim on another. Al-`Alâ' ibn al-Hadramî was sent to Bahrain, while `Alî ibn Abî Tâlib was sent to the people of Najrân, to collect both *Zakâh* and *jizyah*.

The Letter of Musaylimah and the Prophet's Answer

Musaylimah ibn Habîb wrote to the Prophet (pbuh):

"(This is a letter) from Musaylimah, the Messenger of Allah, to Muhammad, the Messenger of Allah. Peace be upon you. I have been made to associate with you in the matter (i.e. prophethood and the Mission). To us belongs half the land and to the Quraysh the other half, but the Quraysh are aggressors." Two messengers carried this letter to him (pbuh).

Ibn Ishâq said that an old man from Ashja` told him from Salamah ibn Nu`aym ibn Mas`ûd al-Ashja`i from his father Nu`aym, that the latter heard the Messenger of Allah (pbuh) saying to them (the two messengers) when he read the letter, *"You two, what do you think about it?"* They replied that they thought the same as Musaylimah. He (pbuh) said, *"By Allah, were it not that messengers are not to be slain, I would have cut off the heads of you both!"* Then he wrote to Musaylimah:

> *"In the name of Allah, the Most-Merciful the Ever-Merciful. (This is a letter) from Muhammad, the Messenger of Allah, to Musaylimah the liar. Peace be upon him who follows the guidance. Verily, the earth is Allah's. He gives it as a heritage to whom He will of His slaves, and the (blessed) end is for those who are conscious (of Allah)."*

This took place at the end of the tenth year AH.

The Farewell Pilgrimage

At the beginning of Dhul-Qa`dah the Prophet (pbuh) began to prepare for the pilgrimage and ordered the people to also prepare for it. It was the twenty-fifth of Dhul-Qa`dah when the Prophet (pbuh) went out to perform pilgrimage.[1] He performed pilgrimage, teaching the people its rituals and instructions. He delivered a speech in which he clarified many important matters. After praising and exalting Allah, he said,

> *"O, people! Listen to my words, for I do not know whether I will ever meet you in this place after this year. O people! Surely, your blood and property are inviolable until you meet your Lord, as the inviolability of this day and this month. You will surely meet your Lord Who will ask you about your deeds. I have proclaimed to you (the Message). He who has a trust, let him restore it to him who has entrusted him with it. All kinds of ribâ are nullified, and only you have a right to your capitals, without being unjust or others being unjust to you. Allah has decreed that there is no ribâ, and surely the entire ribâ of Al-`Abbâs ibn `Abdel-Muttalib is abolished. Every right pertaining to bloodshed in the period of ignorance (pre-Islam) is abolished and the first such right I abolish is*

1. Ibn Hishâm said that he (pbuh) put Abû Dujânah as-Sâ`idî in charge of Madînah, and some said it was Sibâ` ibn `Arfatah al-Ghifârî.

that of Ibn Rabî'ah[1] *ibnul-Hârith ibn 'Abdel-Muttalib. - He was sent to be suckled in Banû Layth when Hudhayl killed him. - It is the first right I start with as pertaining to the period of ignorance.*

O people! Satan has despaired of ever being worshipped in your land, but he is pleased as long as he can be obeyed in anything other than worship, (namely) things which you think of to be of little account among your deeds. So beware of him (lest he corrupt your belief in) your religion. O people! The postponing (of a Sacred Month) is indeed an addition to disbelief: thereby the disbelievers are led astray, for they make it lawful one year and forbid it another year in order to adjust the number of months forbidden by Allah, and make such forbidden ones lawful and forbid what Allah has made lawful. Time has reached its full cycle, as it did on the day when Allah created the heavens and the earth. Verily, the number of months with Allah is twelve months (in a year); of them four are Sacred, of which three are successive and Rajab of Mudar[2], *which is between Jumâdâ and Sha'bân.*

O people! You have rights over your wives and they have rights over you. You have the right that they do not take as a friend any one that you do not approve, and that they do not commit evident obscenity. If they do so, Allah permits you to admonish them, desert them in separate rooms, or to beat them but without severity. If they cease (to do so), they have the right to provision and clothing with kindness. You are enjoined to treat women kindly, for they are captives in your hands and helpless. You have taken them only as a trust from Allah, and their private parts are lawful to you by the word of Allah.

O people! Be heedful of my words, for I have proclaimed to you (the Message). I have indeed left with you that if you hold fast to, you will never be misled, an evident Ordinance, the Book of Allah and the Sunnah of His Prophet. O people! Listen to my words and understand it. You surely know that a Muslim is a brother to a Muslim, and that Muslims are brothers. Hence, it is prohibited that a man takes from his

1. His name was Âdam, as in " Uyûn al-Athar" by Ibn Sayyid an-Nâs
2. The Prophet (pbuh) added Rajab to Mudar because they were the only Arabs who glorified it.

brother anything save what he has given approvingly, so do not be unjust to yourselves. O Allah, have I conveyed (the Message)?"

It was said that the people said, "O Allah, yes." Then the Prophet (pbuh) said, *"O Allah, bear witness."*

Usâmah ibn Zayd Is Sent to Palestine

After returning from the pilgrimage, the Prophet (pbuh) spent the rest of Dhul-Hijjah, Muharram, and Safar in Madînah. He sent an expedition to Syria under the leadership of Usâmah ibn Zayd ibn Hârithah, mawlâ. He instructed him to take his cavalry into the territory of Al-Balqâ' and Ad-Dârûm in Palestine. The Muslims were prepared and all the first Muhâjirûn joined Usâmah.

The Prophet (pbuh) Sends Envoys to the Kings

Ibn Hishâm said that the Prophet (pbuh) sent some of his Companions as envoys with letters to the kings calling them to Islam. Ibn Hishâm also said that Abû Bakr al-Hudhalî said, "I heard that the Prophet (pbuh) went out one day after the *'Umrah* which he had been refrained from performing on the Day of Al-Hudaybiyah, and said *'O people, Allah has surely sent me as a mercy to the whole (of mankind), so do not differ among yourselves about me as did the disciples of 'Îsâ ibn Maryam about him.'* The Companions asked, 'How was the disciples' difference, O Messenger of Allah?' He (pbuh) answered, *'He invited them to that which I have invited you to. Those who were sent on a near mission were pleased, while those who were sent on a far mission were displeased and showed hesitation. 'Îsâ complained to Allah, so every one of those who had shown hesitation woke up the next morning speaking the language of the people to whom they were sent.'"*

The Prophet (pbuh) sent the following envoys with letters to the following kings, calling them to Islam:

- Dihyah ibn Khalîfah al-Kalbî to Caesar, the Roman Emperor;
- 'Abdullâh ibn Hudhâfah to Chosroes, the king of Persia;

- `Amr ibn Umayyah ad-Damrî to Negus, the king of Abyssinia;
- Hâtib ibn Abî Balta`ah to Muqawqis, the king of Alexandria;
- `Amr. ibnul-`Âs as-Sahmî to Jayfar and `Iyâdh, the sons of Al-Julandâ Al-Azdî, the two kings of `Umân;
- Salît ibn `Amr, one of the sons of `Âmir ibn Lu'ayy, to Thumâmah ibn Uthâl and Hawdhah ibn `Alî, from Banû Hanîfah, the two kings of Al-Yamâmah;
- Al-`Alâ' ibnul-Hadramî to Al-Mundhir ibn Sâwâ al-`Abdî, the king of Bahrain;
- Shujâ' ibn Wahb al-Asadî to Al-Hârith ibn Abî Shamir al-Ghassânî, the king of the Syrian borders.

Ibn Hishâm said that it was he who gave the lineage of Salît, Thumâmah, Hawdhah, and Al-Mundhir.

According to Ibn Ishâq, Yazîd ibn Abî Habîb al-Misrî said that he found a document mentioning those who were sent by the Prophet (pbuh) to the Arab and non-Arab countries and kings, as well as what he said to his Companions on sending them. I showed it to Muhammad ibn Shihâb az-Zuhrî who recognized it. It contained a version that the Prophet (pbuh) addressed his companions saying, *"Allah has surely sent me as a mercy to the whole (of mankind), so represent me (in Da`wah) in order to get Allah's mercy and do not differ among yourselves about me as did the disciples of `Îsâ ibn Maryam about him."* The Companions asked, "How was the disciples' difference, O Messenger of Allah?" He (pbuh) answered, *"He invited them to that which I have invited you to. Those who were assigned (for a mission) to a near distance were content and accepted, while those who were assigned to a far distance disliked it and refused. `Îsâ complained about them to Allah, so they woke up the next morning speaking the language of the people to whom they were sent."*

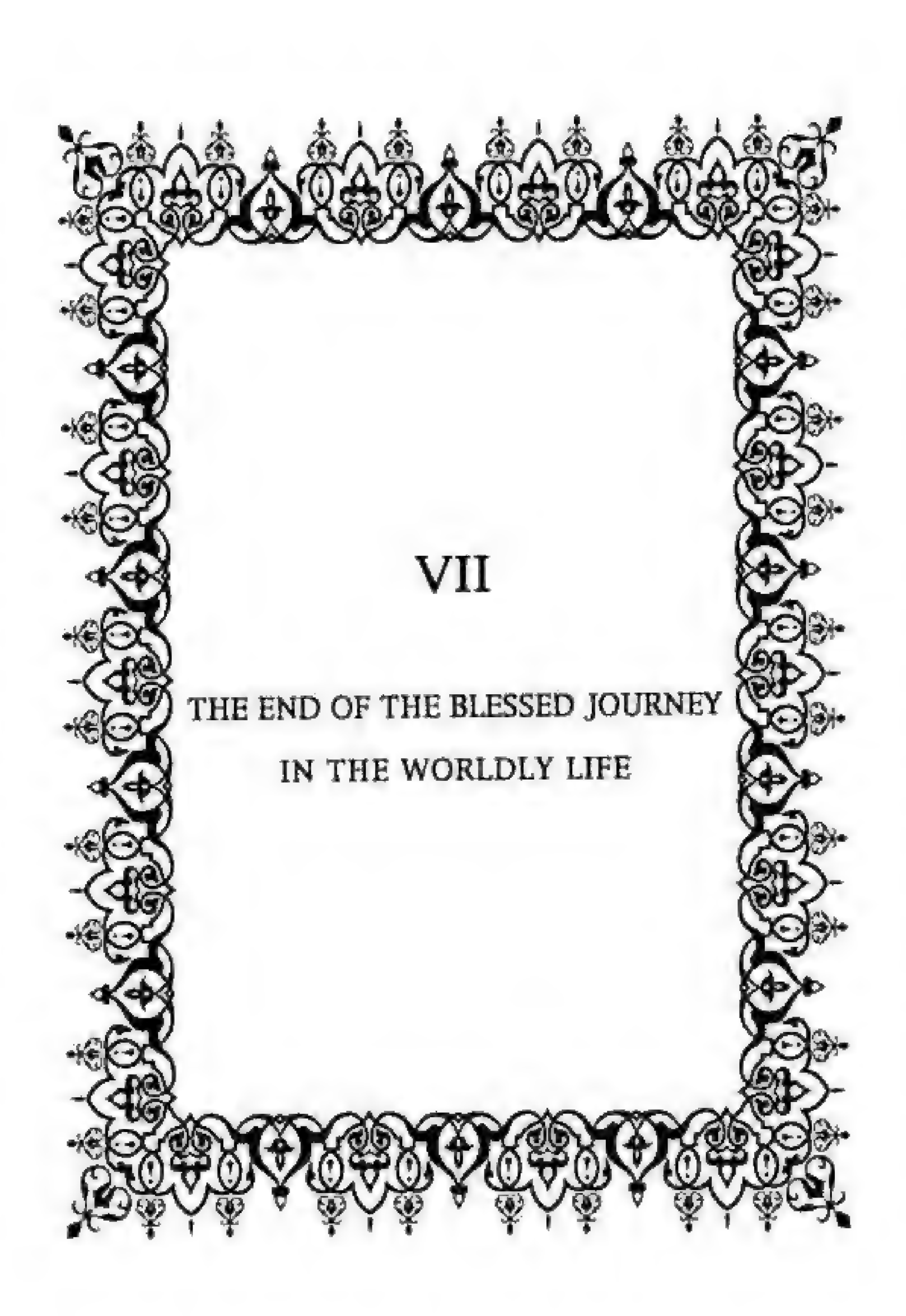
Ibn Ishâq said that the disciples and those who followed them whom `Îsâ ibn Maryam sent through the land were as follows:

- Butrus the disciple and with him Bûlis who was a follower, and not a disciple, to Rûmiyyah;
- Indrâ'is and Mantâ to the land of the cannibals;

- Tûmas to the land of Babel of the Orient;
- Fîlbus to Cartage;
- Yuhannas to Ephesus, the town of the young men of the Cave;
- Ya`qûbus to Jerusalem;
- Ibn Thalmâ' to Arabia, namely in the land of Hijâz and Sîmun to the land of the Berbers;
- Yahûdhâ, who was not a disciple, replaced Yûdis.

The Last Expedition

According to Ibn Ishâq, the Prophet (pbuh) sent Usâmah ibn Zayd ibn Hârithah to Syria, commanding him to take his cavalry into the borders of Al-Balqâ' and Ad-Dârûm in Palestine. The Muslims were prepared and all the first Muhâjirûn joined Usâmah.



VII

THE END OF THE BLESSED JOURNEY IN THE WORLDLY LIFE

The Beginning of the Prophet's Last Illness

Ibn Is<u>h</u>âq said that under such circumstances, the Prophet (pbuh) began to feel ill, and it was that illness with which Allah took him to what He had decreed for him of honor and mercy. It was in late <u>S</u>afar or in early Rabî`ul-Awwal. His illness started when he was went out to Baqî` al-Gharqad[1], in the middle of the night, where he asked Allah's forgiveness for the Muslim dead, then he went home. His ailment began in the morning.

Abû Muwayhibah, a *mawlâ* of the Prophet (pbuh), said, "In the middle of the night the Prophet (pbuh) summoned me and said, *'O Abû Muwayhibah, I have received an order to ask forgiveness for the dead in Al-Baqî`, so come with me.'* Thus, I went with him until he stood amidst them saying, *'Peace be upon you, O residents of the graves. Content are you with your condition than people here, as fitan*[2] *are coming like the waves of the dusky night, the last following the first, and the last is worse than the first.'* Then he looked at me and said, *'O Abû Muwayhibah, I was given the keys of the treasures of the world and perpetuation in it, then Paradise, and I was made to choose between that and meeting my Lord and Paradise.'* I suggested, 'Take the keys of the treasures of the world and perpetuation in it, then Paradise', but he said, *'No, by Allah, O Abû Muwayhibah, I have chosen the meeting of my Lord and Paradise'.* He asked forgiveness for the dead in Al-Baqî` and left. Then he started to suffer from the illness through which Allah eventually took him.

`Â'ishah (may Allah be pleased with her) said, "Returning from the graveyard, the Prophet (pbuh) found me suffering from a severe headache and I was saying, 'O my head!' He said, *'It is me, by Allah, O `Â'ishah, (who says,) O my head!'* Then he said, *'What would grieve you if you die before me so that I may shroud you, offer prayer for you, and bury you?'* I said, 'It seems to me that having done that you would return to my house to spend a bridal night with one of your wives.' The Prophet (pbuh) smiled. His pain worsened as he was passing by his wives, until he was beset in the house of Maymûnah.

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1. The graveyard of Madînah.
2. *Fitan* is the plural of *fitnah*. Look it up in the glossary.

He summoned his wives and asked them to let him be nursed in my house, and they accepted."

The Wives of the Prophet, the Mothers of the Believers

Ibn Hishâm said that, as he was told by more than one scholar, the wives of the Prophet (pbuh) were nine: `Â'ishah, the daughter of Abû Bakr; Hafsah, the daughter of `Umar ibnul-Khattâb; Umm Habîbah, the daughter of Abû Sufyân ibn Harb; Umm Salamah, the daughter of Abû Umayyah ibnul-Mughîrah; Sawdah, the daughter of Zam`ah ibn Qays; Zaynab, the daughter of Jahsh ibn Ri'âb; Maymûnah, the daughter of Al-Hârith ibn Hazn; Juwayriyah, the daughter of Al-Hârith ibn Abi Dirâr; and Safiyyah, the daughter of Huyayy ibn Akhtab.

The total number of those to whom he (pbuh) married was thirteen women.

Khadîjah, the daughter of Khuwaylid was his first wife whom her father, Khuwaylid ibn Asad, or, as narrated by others, her brother `Amr married to him. The Prophet (pbuh) gave her twenty she-camels as dowry. She was the mother of all the Prophet's children except Ibrâhim. Before the Prophet (pbuh), she was married to Abû Hâlah ibn Mâlik, one of the sons of Usayyid ibn `Amr ibn Tamîm, an ally of Banû `Abdud-Dâr. She gave birth from him to two children, namely, Hind (male) and Zaynab. Prior to Abû Hâlah, she was married to `Utayyiq ibn `Âbid ibn `Abdullâh ibn `Umar ibn Makhzûm with whom she had `Abdullâh and Jâriyah.

`Â'ishah, the daughter of Abû Bakr was given to the Prophet (pbuh) in marriage at the age of seven in Makkah, and later he consummated the marriage with her in Madînah when she was at the age of nine or ten. She was the only virgin that he (pbuh) married. It was her father, Abû Bakr, who married her to him. The Prophet (pbuh) gave her four hundred dirhams as dowry.

Sawdah, the daughter of Zam`ah ibn Qays ibn `Abd Shams ibn `Abd Wudd ibn Nasr ibn Mâlik ibn Hisl ibn `Âmir ibn Lu'ayy, was given to the

Prophet (pbuh) in marriage by Salît ibn `Amr, or as it was said, by Abû Hâtib ibn `Amr ibn `Abd Shams. The Prophet (pbuh) gave her four hundred dirhams as dowry.[1] Previously, she was married to As-Sakrân ibn `Amr ibn `Abd Shams.

Zaynab, the daughter of Jahsh ibn Ri'âb al-Asadî was joined in marriage with the Prophet (pbuh) by her brother Abû Ahmad. The Prophet (pbuh) gave her four hundred dirhams as dowry. Before him she was married to Zayd ibn Hârithah, a *mawlâ* of the Prophet (pbuh), and it was about her that Allah revealed the verse that says,

> *﴾So when Zayd had accomplished his desire from her (i.e. divorced her), We gave her to you in marriage.﴿*
>
> (Al-Ahzâb: 37)

Umm Salamah, the daughter of Abû Umayyah ibn al-Mughîrah al-Makhzûmî was named Hind. Her son Salamah ibn Abî Salamah married her to the Prophet (pbuh). The dowry that he (pbuh) gave to her was a bed stuffed with palm-leaves, a bowl, a dish, and a hand mill. Before that she was a widow of `Abdullâh who was known as Abû Salamah ibn `Abd al-Asad. She had with him Salamah, `Umar, Zaynab, and Ruqayiyyah.

Hafsah, the daughter of `Umar ibnul-Khattâb was united to the Prophet (pbuh) in wedlock by her father. The Prophet (pbuh) gave her four hundred dirhams as a dowry. Previously, she had been married to Khunays as-Sahmî.

Umm Habîbah, the daughter of Abû Sufyân ibn Harb was named Ramlah. Khâlid ibn Sa`îd ibn al-`Âs married her to him, when they both were in Abyssinia. Her dowry was four hundred dinars which were given to her by Negus on behalf of the Prophet (pbuh). It was he who had proposed to her for the Prophet (pbuh). Before that she was married to `Ubaydullâh ibn Jahsh al-Asadî.

Juwayriyah, daughter of Al-Hârith ibn Abî Dirâr al-Khuzâ`î was among the captives of Banû Al-Mustaliq of Khuzâ`ah when she was given to Thâbit ibn Qays ibn ash-Shammâs al-Ansârî. He wrote a contract of redemption to her which she brought to the Prophet (pbuh) asking his help

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1 Ibn Hishâm said that Ibn Ishâq said Salît and Abû Hâtib were absent during that period, as they were in Abyssinia.

to accomplish it. He (pbuh) said to her, *"What about something better than that?"* She said, "What is it, O Messenger of Allah?" He replied, *"I will fulfil your debt and marry you."* She said yes and they were married.

According to Ibn Hishâm, it is said that when the Prophet (pbuh) returned from the invasion on Banû al-Mustaliq with Juwayriyah, and while he was in the midst of the army, he entrusted Juwayriyah to one of the Ansâr and ordered him to look after her. After the Prophet's returning to Madînah, her father, Al-Hârith, came with his daughter's ransom. While Al-Hârith was in Al-`Aqîq, he had greatly admired two of the camels which he had brought for the ransom, so he concealed them in one of Al-`Aqîq glens. Then he arrived to the Prophet saying, "Here is my daughter's ransom." The Prophet (pbuh) asked, *"But where are the two camels which you have concealed in Al-`Aqîq in such-and-such a glen?"* Al-Hârith said, "I bear witness that there is no god but Allah and that you are the Messenger of Allah, for by Allah none could have known of that except Allah the Almighty." Thus, he embraced Islam as well as two of his sons who accompanied him and some of his people. After bringing the two camels and giving them to the Prophet (pbuh), his daughter Juwayriyah was given back to him. She became a good Muslim and the Prophet (pbuh) proposed for her hand from her father, who agreed. Her dowry was four hundred dirhams. She was previously married to a cousin of hers called `Abdullâh. It was said that the Prophet (pbuh) bought her from Thâbit ibn Qays, released her, and married her, giving her four hundred dirhams as dowry.

Safiyyah, the daughter of Huyayy ibn Akhtab was chosen by the Prophet (pbuh) from among the captives of Khaybar then he married her. He made a feast of sawîq (a kind of mush made of wheat or barley) and dates only, without meat or fat. Previously she was married to Kinânah ibnur-Rabî` ibn Abel-Huqayq.

Maymûnah, the daughter of Al-Hârith ibn Hazn ibn Bahîr ibn Huzam ibn Ruwaybah ibn `Abdullâh ibn Hilâl ibn `Âmir ibn Sa`sa`ah, was married to the Prophet (pbuh) by Al-`Abbâs ibn `Abdel-Muttalib. On behalf of the Prophet (pbuh), Al-`Abbâs gave her four hundred dirhams as dowry. Before that she was married to Abû Ruhm ibn `Abdul-`Uzzâ ibn Abi Qays ibn `Abd Wudd ibn Nasr ibn Mâlik ibn Hisl ibn `Âmir ibn Lu`ayy. It was said that it was the woman who offered herself to the Prophet (pbuh). This is

because when she knew about the Prophet's proposal to her while she was riding her camel, she said, "The camel and what is on it belongs to Allah and His Messenger." Then Allah the Almighty sent down:

﴿...*and a believing woman if she offers herself to the Prophet, and the Prophet wishes to marry her.*﴾

(Al-Ahzâb: 50)

Some said that the woman who offered herself to him was Zaynab, the daughter of Jahsh; others said it was Umm Sharîk Ghaziyyah, the daughter of Jâbir ibn Wahb, one of the sons of Munqidh ibn `Amr ibn Ma`îs ibn `Âmir ibn Lu'ayy. Others said it was a woman from Banû Sâmah ibn Lu'ayy, but the Prophet (pbuh) redeemed her matter.

Zaynab, the daughter of Khuzaymah ibnul-Hârith ibn `Abdullâh ibn `Amr ibn `Abd Manâf ibn Hilâl ibn `Âmir ibn Sa`sa`ah was married by to the Prophet (pbuh) by Qabîsah ibn `Amr al-Hilâlî. She was dubbed "The mother of the poor" because of her kindness and pity towards the indigent. The Prophet (pbuh) gave her four hundred dirhams as dowry. Previously, she was married to `Ubaydah ibnul-Hârith ibn al-Muttalib ibn `Abd Manâf, and before `Ubaydah she was married to her cousin, Jahm ibn `Amr ibn al-Hârith.

Thus the Prophet (pbuh) consummated marriage with eleven women, two of whom died before him, namely, Khadîjah, the daughter of Khuwaylid and Zaynab, the daughter of Zam`ah, while he died before the nine mentioned at the beginning of this part.

There were two wives with whom the Prophet (pbuh) did not consummate the marriage, namely, Asmâ', the daughter An-Nu`man al-Kindî and `Amrah, the daughter of Yazîd al-Kilâbî. when he (pbuh) married Asmâ', he found her suffering from leprosy, so he gave her indemnity and sent her back to her people. As for `Amrah, she was a new convert to Islam. Coming to the Prophet (pbuh) she said, "I seek Allah's refuge against you." so he said, "*Allah is Unconquerable and Sufficient to give refuge*". Then he returned her to her people. It was said that the one who said this was a Kindî woman, a cousin of Asmâ', the daughter of An-Nu`mân. Some said that the Prophet (pbuh) summoned her and she said, "We are a people to whom others come and we come to none!" So he sent her back to her people.

His Qurayshî wives were six: Khadîjah, `Â'ishah, Hafsah, Umm Habîbah, Umm Salamah, and Sawdah.

His non-Qurayshî Arab wives were seven: Zaynab, the daughter of Jahsh, Maymûnah, Zaynab, the daughter of Khuzaymah, Juwayriyah, Asmâ', and `Amrah.

The Prophet (pbuh) married only one non-Arab woman who was Safiyyah, the daughter Huyayy ibn Akhtab from Banû An-Nadîr. May Allah be pleased with them all!

More Details about the Prophet's Illness

According to Ibn Ishâq, Ya`qûb ibn `Utbah told him from Muhammad ibn Muslim az-Zuhrî from `Ubaydullâh ibn`Abdillâh ibn `Utbah, that `Â'ishah (may Allah be pleased with her) said, "The Prophet (pbuh) went out walking between two men of his family, one of whom was Al-Fadl ibn `Abbâs, banding his head in a cloth, and dragging his feet until he entered my house." `Ubaydullâh said that he told this hadîth to `Abdullâh ibn `Abbâs who informed him that the other man was `Alî ibn Abî Tâlib. (`Â'ishah (may Allah be pleased with her) continued,) "Then the illness overcame the Prophet (pbuh) as he suffered from much pain. He said, *'Pour seven skins of water from various wells over me so that I can go out to meet the people and instruct them.'* We seated him in a tub belonging to Hafsah, daughter of `Umar, then we poured water over him until he said, *"That is enough, enough!"* "

Az-Zuhrî said that Ayyûb ibn Bashîr told him that the Prophet (pbuh) went out banding his head and sat on the pulpit. The first thing he said was praying much for the men of the Battle of Uhud and asking Allah's forgiveness for them. Then he said, *"Allah has given one of His servants the choice between this world and what is with Him, and he has chosen what is with Allah."* Abû Bakr realized that the Prophet (pbuh) meant himself with these words so he wept and said, "But we ransom you with our selves and our children." He (pbuh) said, *"Take it easy, Abû Bakr!"* Then he addressed the listeners saying, *"Close these doors which are open to the mosque except Abû Bakr's house*[1]*, for I know no one who is better in companionship to me than him."*

1. Ibn Hishâm said, "In another version the Prophet said, "...*except Abû Bakr's door*..."

Az-Zuhrî also said that `Abdur-Rahmân ibn `Abdillâh told him that one of the family of Sa`îd ibnul-Mu`allâ told him that the Prophet (pbuh) said in his speech on that day, *"If I were to choose a close friend from among the servants (of Allah), I would choose Abû Bakr, but it is companionship and brotherhood in belief, until Allah gathers us together with Him."*

Also, Muhammad ibn Ja`far ibn az-Zubayr told Az-Zuhrî that `Urwah ibnuz-Zubayr and other scholars told him that the Prophet (pbuh) found that the people had slackened in joining the mission of Usâmah ibn Zayd while he (pbuh) was suffering, so he went out with his head bound up until he sat on the pulpit. The people had denounced the leadership of Usâmah, saying, "He (the Prophet) has assigned a junior in command of the Muhâjirûn and the Ansâr." So after praising and exalting Allah as is His due, the Prophet (pbuh) said, *"O people, fulfill (what you have been asked for concerning) Usâmah's expedition, for I swear that though you denounce his leadership as you did to the leadership of his father before him, he is efficient for leadership just as his father was."*

Then he (pbuh) descended while people rushed to their preparations. The Prophet (pbuh)'s pain grew worse, as Usâmah and his army set forth until they reached Al-Jurf, ten or twelve arms (a *farsakh*) from Madînah, where they pitched their camps. When the Prophet (pbuh) became seriously ill, Usâmah and the troops waited there to see what Allah would decree for the Prophet (pbuh).

Az-Zuhrî said that `Abdullâh ibn Ka`b ibn Mâlik told him that the Prophet (pbuh) said on that day when he asked Allah's forgiveness for the people of Uhud, *"O Muhâjirûn, treat the Ansâr well, for people increase while the Ansâr remain as they are without increase. They were my privacy and shelter to which I resorted. So do good to those who do good among and forgive those of them who commit mistakes."* Then he alighted and entered his house when his pain increased until he fainted. Some of his wives came together to him, among them were Umm Salamah and Maymûnah, and some wives of the Muslims, among them was Asmâ', the daughter of `Umays. They all came when his uncle `Abbâs was with him. They agreed to give him medicine. Al-`Abbâs said, "Let me do it for him." He did it. When the Prophet (pbuh) woke up he asked who had treated him thus. When they told him that it was his uncle he said, *"This is a medicine which some women have brought from that*

land - and he pointed to the direction of Abyssinia - *so why have you done this?"* His uncle said, "O Messenger of Allah, we feared that you would get pleurisy." He answered, *"That is a disease which Allah would not make me suffer from. Let every one in the house take this medicine except my uncle."* Maymûnah was made to take it although she was fasting because of the Prophet's order. This was a punishment for what they had done to him.

Usâmah ibn Zayd reported, "When the illness of the Prophet (pbuh) became severe, I and the men returned to Madînah. Then I went to the Prophet (pbuh) who was silent; unable to speak. He started raising his hands to the sky and then bringing it down upon him, so I knew that he was supplicating Allah for him."

`Â'ishah (may Allah be pleased with her) said, "For many times I heard the Prophet (pbuh) saying, *'Surely Allah never takes the soul of a Prophet without making him choose.'* At the point of death, the last words I heard him saying was, *'Nay, rather the Higher Companion of Paradise'*. I said (to myself), 'Then, by Allah, he has not chosen us!' And I knew (the meaning of) that which he repeated to us, namely, that a Prophet does not die without being made to choose."

Abû Bakr Leads the People in Prayers

Az-Zuhrî said that Hamzah ibn `Abdillâh ibn `Umar told him that `Â'ishah (may Allah be pleased with her) said, "When the Prophet was seriously ill, he said, 'Order Abû Bakr to lead the people in prayers'. I said, 'O Prophet of Allah, Abû Bakr is a delicate man with a weak voice, and he (always) weeps when he recites the Qur'an!' *'Order him to lead the people in prayers,'* he repeated and I repeated my words as well. I wanted Abû Bakr to be spared this task, because I knew that the people would never like a man to replace the Prophet (pbuh), and it would have a bad omen for every misfortune that might happen."

`Abdullâh ibn Zam`ah ibn al-Aswad ibn al-Muttalib ibn Asad said, "As the Prophet (pbuh) became seriously ill, I was visiting him with some Muslims when Bilâl called him to prayer. He said, *'Order someone to lead the people in the prayer.'* Thus, I went out and found `Umar with the people,

while Abû Bakr was not there. I told `Umar to get up and lead them in the prayer, and he did. When he said *Allâhu Akbar*, the Prophet (pbuh) heard his voice, for he had a sonorous voice, and asked, *'Where is Abû Bakr! Allah and the Muslims refuse that, Allah and the Muslims refuse that!'* So Abû Bakr was summoned and he came after `Umar had finished that prayer and led the people in prayer."

`Abdullâh ibn Zam`ah said, "'Umar said to me, 'Confound you, what have you done to me, son of Zam`ah? By Allah, when you asked me to do so, I thought that the Prophet (pbuh) had commanded so, and had it not been so, I would not have led people in the prayer.' I replied, 'By Allah, he did not order me to do so, but when I did not find Abû Bakr (I asked you to do so because) I thought that you were the most rightful among the attendees to lead people in the prayer.'"

Ibn Is<u>h</u>âq said that Az-Zuhrî told him that Anas ibn Mâlik said, "When it was Monday on which Allah took His Messenger (pbuh), he went out to the people while performing the morning prayer. The curtain was raised, the door was opened, and the Prophet (pbuh) came out and stood at `Â'ishah's door. The Muslims were almost enraptured in their prayers for being delighted with his presence, and he beckoned to them to continue their prayers. The Prophet (pbuh) cheerfully smiled when he found them aligned properly in prayer, and I never saw him in such a condition as he was in on that day. Then he returned, whereas the people turned away thinking that the Prophet (pbuh) had recovered from his illness. Abû Bakr went out to his wife in As-Sun<u>h</u>.[1]

Ibn Is<u>h</u>âq also said that Muhammad ibn Ibrâhîm ibn al-<u>H</u>ârith told him that Al-Qâsim ibn Muhammad said, "When the Prophet (pbuh) heard `Umar saying *Allâhu Akbar* in the prayer, he asked, *'Where is Abû Bakr! Allah and the Muslims refuse that!'* Had it not been that `Umar said a statement on his death, the Muslims would not have doubted that the Prophet (pbuh) had assigned Abû Bakr to succeed him. `Umar said when he was dying, 'If I appoint a successor, one who is better than me did so (meaning Abû Bakr); and if I leave them (without doing so) one who is better than me did so (meaning the Prophet (pbuh)).' Therefore, the people knew that the Prophet

1 A place in which Abû Bakr had some possessions and where he lodged with his wife.

(pbuh) had not designated a successor and `Umar was not suspected of being against Abû Bakr."

Also, according to Ibn Ishâq, Abû Bakr ibn `Abdillâh ibn Abî Mulaykah told him that when the Monday (on which the Prophet died) came, the Prophet (pbuh) went out to perform the morning prayer with his head banded while Abû Bakr was leading the people in the prayer. When the Prophet (pbuh) appeared, the people's attention was disrupted. Realizing that the people would not behave like that unless the Prophet (pbuh) had come, Abû Bakr withdrew from his place to give way to the Prophet (pbuh) to lead them in the prayer but he (pbuh) brought him back to his place, saying, *"Lead the people in prayer."* The Prophet (pbuh) sat on the right side of Abû Bakr performing the prayer in a sitting position. Having ended the prayer, he addressed the people with such a loud voice that could be heard outside the mosque, *"O people! The Fire is blazed, and fitan*[1] *are coming like the waves of the dusky night! By Allah, you can lay nothing to my charge. I have surely made lawful only what the Qur'an has made lawful and have prohibited only what the Qur'an has prohibited."*

The narrator continued, "When he finished his speech, Abû Bakr said to him, "O Prophet of Allah, I see that you are becoming better out of the grace and bounty of Allah as we wish for. Today is the day of the daughter of Khârjah.[2] Can I go to her?" The Prophet (pbuh) gave him permission to go and Abû Bakr went to As-Sunh where she was."

`Abdullâh ibn `Abbâs said that on the same day `Alî ibn Abî Tâlib went out to the people after being with the Prophet (pbuh), so they asked him how the Prophet (pbuh) was doing. "Thanks to Allah. He has recovered," he replied. Al-`Abbâs took him by the hand saying, "O `Alî, I swear by Allah that I can tell it is death in the Prophet's face, as I used to see it in the faces of the sons of `Abdul-Muttalib. So let us go to the Prophet (pbuh). In case that authority is to be within us, we will know it, and in case it is to be with others we will ask him to enjoin the people to treat us well." `Alî said, "By Allah, I will not do so. If it is refrained from us, none after him will give it to us." The Prophet (pbuh) died when the noon heat of that day increased.

1. *Fitan* is the plural of *fitnah*. Look it up in the glossary.
2. He meant his wife Habîbah, the daughter of Khârijah ibn Zayd al-Khazraji

`Â'ishah (may Allah be pleased with her) said, "The Prophet (pbuh) returned from the mosque that day and laid (placing his head) in my lap. A man of Abû Bakr's household visited me with a green tooth-stick (*siwâk*) in his hand. The Prophet (pbuh) looked at it in such a way that I knew he wanted it, so when I asked him if he would like me to give it to him he agreed. Thus I took it to chew it for him to soften it and gave it to him. He brushed his teeth with it more vigorously than I had ever seen him brushing before. Then he put it down and I found him getting heavier in my lap. When I looked into his face, his eyes had become fixed as he was murmuring, *'Nay, rather the Higher Companion of Paradise'*. I said, 'You have been given the choice and you have chosen, by Him Who sent you with the Truth!"

Then the Prophet (pbuh) died. Ibn Is<u>h</u>âq said that Ya<u>h</u>yâ ibn `Abâdd ibn `Abdillâh ibn az-Zubayr told him that his father told him that he heard `Â'ishah (may Allah be pleased with her) saying, "The Prophet (pbuh) died on my chest during my turn. I was not unjust to anyone in regard to him. It was because of my foolishness and young age that when the Prophet (pbuh) died, I laid his head on a pillow and got up beating my breast with the other women and slapping my face."

Abû Hurayrah said that on the death of the Prophet (pbuh), `Umar addressed the people saying, "Some hypocrites claim that the Prophet (pbuh) is dead, but by Allah he is not dead: he has gone to his Lord as (Prophet) Mûsâ ibn `Imrân went. He (the latter) stayed away from his people for forty nights and returned to them after it was said that he had died. By Allah, the Prophet (pbuh) will surely come back as did Mûsâ and will cut off the hands and feet of those who claimed that the Messenger of Allah (pbuh) is dead."

When the news reached Abû Bakr, he went to the gate of the mosque while `Umar was speaking to the people. He could think of nothing but going to the Prophet (pbuh) who was lying covered by a mantle of Yemeni cloth in `Â'ishah's house. He uncovered his face and kissed him saying, "I ransom you with my father and mother. This is the death which Allah ordained; you have tasted it, and you will never taste death again." He then covered the Prophet's face with the mantle again and left. As `Umar was still speaking, he told him, "Gently, `Umar. Listen," but `Umar refused and kept

on talking. When Abû Bakr saw that he would not hearken he advanced to the people who, hearing his words, went to him, leaving `Umar. After thanking and praising Allah, he said, "O people! Whoever worships Muhammad, (should know that) Muhammad is dead, while whoever worships Allah, (should remember that) Allah is Ever living; never dies." Then he recited the verse,

> ﴾*Muhammad is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allah, and Allah will give reward to those who are grateful.*﴿

(Al `Imrân: 144)

The narrator said that on hearing this verse, it seemed that the people had never known that it had ever been revealed before Abû Bakr recited it on that day. Having heard it from him, the people went on repeating it. Abû Hurayrah said that `Umar said, "By Allah, having heard it (the verse) from Abû Bakr, I was dumbfounded so that my legs would not carry me, so I fell to the ground, and I realized that the Messenger of Allah (pbuh) had indeed dead."

The Affair of the Shed of Banû Sâ`idah

When the Prophet (pbuh) died, the Ansârî clan of Banû Sâ`idah assembled around Sa`d ibn `Ubâdah in the shed of Banû Sâ`idah. `Alî ibn Abî Tâlib, Az-Zubayr ibnul-`Awwâm and Talhah ibn `Ubaydillâh secluded themselves in the house of Fâtimah, whereas the other Muhâjirûn, joined by Usayd ibn Hudayr with the Banû `Abdul-Ashhal sided with Abû Bakr. Somebody went to Abû Bakr and `Umar and said to them, "This clan of the Ansâr are gathering with Sa`d ibn `Ubâdah in the shed of Banû Sâ`idah and they side with him. If you are keen to have authority on the people's affairs, then go to stop them before things become serious." At this time, the Prophet (pbuh) was still unburied in his house, where his family had locked the door of the house. `Umar said, "I said to Abû Bakr, 'Let us go to our brothers of the Ansâr to see what they are up to'."

`Abdullāh ibn `Abbās said that he was waiting for `Abdur-Rahmān ibn `Awf in his house at Minā while he was with `Umar in the last pilgrimage which `Umar performed. He used to teach him reading the Qur'an. On his return, he found `Abdullāh waiting. `Abdur-Rahmān said to him, "I wish you could have seen a man who came to the Commander of the Believers and said, 'O Commander of the Believers, would you do think of so and so who said, 'By Allah, if `Umar were dead, I would swear allegiance to so and so. By Allah, the fealty given to Abū Bakr was only a hasty slip which was ratified.' ' `Umar was enraged and said, 'If Allah wills, I shall deliver a speech tonight and warn the people against those who want to usurp power.' I said to him, 'Do not do it, O Commander of the Believers, for the pilgrimage season brings together the rabbles and the vulgar people; they will be the majority near to you. I fear that when you get up and say what you want, that they will misinterpret it, so wait until you are in Madînah, for it is the abode of the Sunnah and you can confer privately with the intellectuals and the notables of the people. You can then say whatever you want, for the intellectuals will grasp what you will say and interpret it correctly.' `Umar answered, 'By Allah, if He wills, this will be the first thing I do when I arrive in Madînah.' "

Ibn `Abbās contiued, that they came to Madînah at the end of Dhul-Hijjah. It was Friday when he (Ibn `Abbās) returned rapidly after the sun had set. Finding Sa`īd ibn Zayd ibn `Amr ibn Nufayl sitting by a pillar of the pulpit, he sat beside him, knee to knee. Instantly, `Umar appeared, and when he saw him approaching, he said to Sa`id, "Tonight he is going to say something on this pulpit which he has never said since he was given rule." Sa`īd asked with denial, "What do you think he is going to say that he has never said before?" `Umar was sitting on the pulpit, so when the mu'adhdhin finished, he praised Allah as He is due and said,

> "Today I am going to tell you something which is decreed to me to say and it might be my last speech. He who understands and heeds it should take it with him wherever he goes, while he who fears that he will not grasp it, it is not lawful for anyone to quote me of things which I did not say. Allah sent Muhammad and sent down the Book to him. Among things revealed was the verse concerning stoning (the *muhsan* people who commit *zinā* to death). We read it and understood it. The Messenger

of Allah (pbuh) stoned (those who were to be stoned) and we did that after him. I fear that the time will come when someone will say that stoning is not mentioned in the Book of Allah, so that people would be misled by neglecting an obligation which Allah has sent down. Verily stoning in the Book of Allah is a true penalty for the *muhsan* people, men and women, who commit adultery, if the act evidenced, or the woman is pregnant, or confession is made. Did not the Prophet (pbuh) say, '*Do not praise me immoderately as `Îsâ ibn Maryam was praised immoderately, but say, 'the servant of Allah and His messenger'* '? I have heard that someone said, 'By Allah, if `Umar were dead, I would swear allegiance to so and so'. Let no man deceive himself by saying that the fealty that was given to Abû Bakr was only a hasty slip which was ratified'. Admittedly it was so, but Allah preserved its evilness. There is none among you to whom people would devote themselves as they did to Abû Bakr. He who gives fealty to a man without consultation with the Muslims, such fealty is not to be accepted for either of them, for some may be tempted to kill them.[1] What happened was that when Allah took away His Prophet (pbuh), the Ansâr opposed us by assembling with their notables in the shed of Banû Sâ`idah. `Alî ibn Abî Tâlib, Az-Zubayr ibnul-`Awwâm, and others lagged behind, whereas the Muhâjirûn congregated to (side with) Abû Bakr. I told Abû Bakr that we should go to our brothers of the Ansâr, and while we were on our way we met two pious Ansâri men who told us what the people had reached. When they knew where we were going, they advised us that there was no need for that and urged us to make our own decision. I swore by Allah that we would to go to them. When we reached the shed of Banû Sâ`idah, a man was wrapped up, sitting in the middle. We knew that he was Sa`d ibn `Ubâdah, who was ill.

When we had our seats, their orator testified that there is no god but Allah and that Muhammad is the Messenger of Allah, praised Allah as His due, and then said, 'We have been helpers in the cause of Allah and the battalion of Islam. You, O Muhâjirûn, are a group among us, and a group of your people have come to settle (here).' And so they were trying to uproot us from our origin and usurp authority from us." When he

1 Because of their disobedience and separation from the Muslim community.

finished, I wanted to speak, for I had prepared a speech in my mind which I liked. I wanted to say it before Abû Bakr, for I wanted to help him be soft in dealing with the situation, but Abû Bakr said, 'Gently, `Umar!' and I did not like to make him angry, and thus he spoke. He was a man more knowledgeable and venerated than me, and by Allah, he said everything I had thought of in his inimitable way or perhaps better than I could have done. He said, 'You have all the good attributes that you have mentioned about yourselves. Yet the Arabs will acknowledge authority only in this clan of the Quraysh. They are the best of the Arabs in lineage and residence. I suggest to you one of these two men; choose the one you please.' He took hold of my hand and that of Abû `Ubaydah ibnul-Jarrâh, as he was sitting between us. It was the only thing which he said that displeased me. By Allah, I would rather have proceeded to be beheaded - if that were no sin - than to rule a people including Abû Bakr.

(`Umar continued) One of the Ansâr said, 'I have a convincing opinion: let us have one ruler from us and another from among you, O Quraysh'. Dispute waxed hotter, voices were raised until dissension was feared, so I said, 'Open your hand, Abû Bakr'. He did so and I swore allegiance to him. The Muhâjirûn followed me and then the Ansâr. We jumped towards Sa`d ibn `Ubâdah and someone said that we had killed him. I said, 'Allah has killed him'."

Az-Zuhrî said that `Urwah ibnuz-Zubayr told him that one of the two Ansârî men whom they met on their way to the shed were `Uwaym ibn Sâ`idah and Ma`n ibn `Adiyy ibn `Adiyy, the brother of Banû Al-`Ajlân. As for `Uwaym, it was that the Prophet (pbuh) was asked about those of whom Allah the Almighty said, ﴿*In it are men who love to clean and to purify themselves. And Allah loves those who make themselves clean and pure.*﴾ (At-Tawbah: 108) The Prophet (pbuh) said, "*What a good man among them `Uwaym ibn Sâ`idah is!*" Concerning Ma`n, as people wept because of the Prophet's death wishing that they had died before him, as they feared to be captured by fitnah after him, he said, "But by Allah, I do not like to die before him, so that I could testify to his Truth when he is dead just as I did when he was alive." Ma`n was killed as a martyr on the day of Al-Yamâmah, during the fight against Musaylimah the arch-liar, in Abû Bakr's caliphate.

Az-Zuhrî said that Anas ibn Mâlik said that on the day after Abû Bakr's election in the shed, Abû Bakr sat on the pulpit, while `Umar got up to speak before him. After thanking and praising Allah as His due, he said, "O people, yesterday I said things which I did not find in the Book of Allah nor did the Prophet (pbuh) entrust them to me. However, I believed that the Prophet (pbuh) would manage our affairs and be the last of us to die. Allah has left among you His book by which He guided His Prophet (pbuh). If you firmly adhere to it, Allah will guide you as He guided him. Allah has placed your affairs in the hands of the best one among you, the Companion of the Prophet (pbuh), ﴿*the second of two, when they* (Muhammad and Abû Bakr) *were in the cave*﴾[1], so get up and swear allegiance to him."

The people swore allegiance to Abû Bakr publicly after the allegiance that took place in the shed the day before that. Abû Bakr said after praising Allah;

> "O people! I have been given authority over you but I am not the best of you. If I do well, help me, and if I do wrong, then correct me. Truthfulness is in honesty and falsehood is in treachery. The weak person among you is strong in my eyes until I restore him his right if Allah wills, and the strong person among you is weak in my eyes until I take the right from him. No people withhold from jihâd in the way of Allah but Allah strikes them with humiliation. Whenever obscenity prevails among a people, Allah overwhelms them with affliction. Obey me as long as I obey Allah and His Messenger, and in case that I disobey Allah and His Messenger you owe me no obedience. Rise to your prayer. May Allah have mercy on you."

Ibn `Abbâs narrated that he was walking alone with `Umar when he was a caliph who directed to a business of his. He had a whip in his hand, with which he swished the side of his legs as he talked to himself. Then he turned to Ibn `Abbâs saying, "O Ibn `Abbâs, do you know what drove me to say the words I said when the Messenger (pbuh) had died?" He answered, "I do not know, O Commander of the Believers." `Umar said, "It was because I used to recite this verse,

> ﴿*Thus We have made you [true Muslims - real believers of Islamic Monotheism, true followers of Prophet Muhammad and his Sunnah (legal*

1. Qur'an: At-Tawbah: 40.

ways)], a Wasat (just) (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad) be a witness over you.﴾

(Al-Baqarah: 143)

(`Umar continued.) By Allah I thought that the Prophet (pbuh) would remain among his nation until he could witness over it as to the last thing people did. That was what drove me to say what I said."

The Prophet's Burial

Ibn Is<u>h</u>âq said that after allegiance had been sworn to Abû Bakr, on Tuesday, people started preparing the Prophet (pbuh) for burial. `Abdullâh ibn Abî Bakr, <u>H</u>usayn ibn `Abdillâh, and others told Ibn Is<u>h</u>âq that `Alî ibn Abî <u>T</u>âlib, Al-`Abbâs ibn `Abdel-Mu<u>tt</u>alib, Al-Fa<u>d</u>l ibnul-`Abbâs, Qutham ibnul-`Abbâs, Usâmah ibn Zayd, and Shuqrân, the *mawlâ* of the Messenger of Allah (pbuh), were those who washed him (pbuh). They also told him that Aws ibn Khawlî, one of Banû `Awf ibnul-Khazraj, said to `Alî ibn Abî <u>T</u>âlib, "I implore you by Allah, O `Alî, and by our portion in the Messenger of Allah (pbuh) (to let me enter and see him)." Aws was one of the Prophet's Companions who witnessed the day of Badr. `Alî permitted him to enter, and he attended the washing of the Prophet (pbuh). `Alî rested him on his chest, while Al-`Abbâs, Al-Fa<u>d</u>l, and Qutham turned him over along with him. Usâmah ibn Zayd and Shuqrân poured water over him, as `Alî washed him, having his shirt on him likewise not touching the Prophet's body with his hand. Meanwhile `Alî said, "I ransom you with my father and my mother, how good you are alive and dead!"

Nothing was seen of the Prophet from that which is usually seen of ordinary corpses. `Â'ishah (may Allah be pleased with her) said, "When they intended to wash the Prophet (pbuh), they differed. They did not know whether to strip him of his clothes as they usually did with their dead or to wash him with his clothes on. As they disputed, Allah cast a deep sleep upon them all so that every man's chin was sunk on his chest. Then an unknown voice was heard from the direction of the Ka`bah, saying, 'Wash the Prophet (pbuh) with his clothes on.' So they woke up and went to the Prophet (pbuh) and washed him with his shirt on, pouring water on the shirt, and rubbing him with the shirt between him and them."

Ibn Ishâq said that when the Prophet (pbuh) had been washed he was shrouded in three cloths, two of Suhâr[1] production and a striped sheath wrapped the one over the other.

Ibn `Abbâs said, "Abû `Ubaydah ibnul-Jarrâh used to dig tombs for the people of Makkah, while Abû Talhah Zayd ibn Sahl used to make graves for the people of Madînah with a niche in the side of the grave. When they wanted to bury the Prophet (pbuh), Al-`Abbâs dispatched two men, one to Abû `Ubaydah and the other to Abû Talhah. Al-`Abbâs supplicated, "O Allah, choose for the Messenger of Allah." The one who was sent to Abû Talhah found him, so he dug a grave with a niche for the Prophet (pbuh). When all arrangements for burial had been finished on Tuesday, he (pbuh) was laid upon his bed in his house. The Muslims had disagreed over the place of burial. Some favored burying him in his mosque, while others thought to bury him with his Companions. Abû Bakr said, "I heard the Messenger of Allah (pbuh) saying, *'No Prophet dies but is buried in the place where he has died'*. So the bed on which he died was drawn away and they made a grave under it. Then the people entered to the Prophet (pbuh) to offer (the funeral) prayer over him in groups; the men were the first, followed by the women, and then the youngsters. No one led the prayers over the Prophet (pbuh). He was buried in the middle of Wednesday night."

`Â'ishah (may Allah be pleased with her) said that they knew nothing about the burial of the Messenger of Allah (pbuh) until they had heard the sound of pickaxes in the middle of Wednesday night. Those who went down into the grave were `Alî ibn Abî Tâlib, Al-Fadl ibn `Abbâs, Qutham ibn `Abbâs, and Shuqrân, the Prophet's *mawlâ*. Aws ibn Khawlî implored `Alî by Allah and his portion in the Prophet (pbuh) to allow him descend. `Alî allowed him, so he descended with the others. When the Prophet (pbuh) was placed in his grave covered with earth, his *mawlâ*, Shuqrân, took a piece of velvet, which the Prophet (pbuh) used to take as a garment and something to sit or sleep on, and buried it in the grave saying, "By Allah, none will ever wear it after you". Thus it was buried with the Prophet (pbuh).

Al-Mughîrah ibn Shu`bah used to say that he was the last one to be with the Prophet (pbuh). He said, "I deliberately threw my ring into the grave and said that my ring has dropped. I did so in order that I might touch the

1 A place in Yemen, and some said it is `Umân.

Prophet (pbuh) and be the last one with him." Miqsam Abul-Qâsim, a *mawlâ* of `Abdullâh ibnul-Hârith ibn Nawfal related that the latter said, "I went to perform `*Umrah* with `Alî ibn Abî Tâlib during the caliphate of `Umar, or Uthman, and he went to his sister Umm Hâni', the daughter of Abû Tâlib. When he finished his `*Umrah*, water was poured out for him to wash himself. When he finished, a band of Iraqis came in saying that they had come to investigate a matter about which they would like him to give some information. He said, 'I suppose that Al-Mughîrah ibn Shu`bah has told you that he was the last one to be with the Prophet (pbuh)?' When they said that it was so, he said, "The last one to be with the Prophet (pbuh) was Qutham ibn Al-`Abbâs.'"

`Ubaydullâh ibn `Abdillâh ibn `Utbah reported that `Â'ishah (may Allah be pleased with her) said to him, "The Prophet (pbuh) donned a black cloak when he was seriously ill. He would put it on and off his face, saying, "*May Allah's curse be on the people who take the graves of their Prophets as mosques,*" warning his nation from such a practice.

Also according to `Â'ishah (may Allah be pleased with her), the last words that the Prophet (pbuh) enjoined were, "*Not two religions are to be left (altogether) in the Arabian Peninsula.*" Ibn Ishâq said that on the Prophet's death, the Muslims were severely distressed. `Â'ishah (may Allah be pleased with her) said, "When the Prophet (pbuh) died, (many of) the Arabs apostatized, Christianity and Judaism raised their heads, hypocrisy emerged, and the Muslims became like rained-sheep on a wintry night for losing their Prophet (pbuh), until Allah gathered them through Abû Bakr.

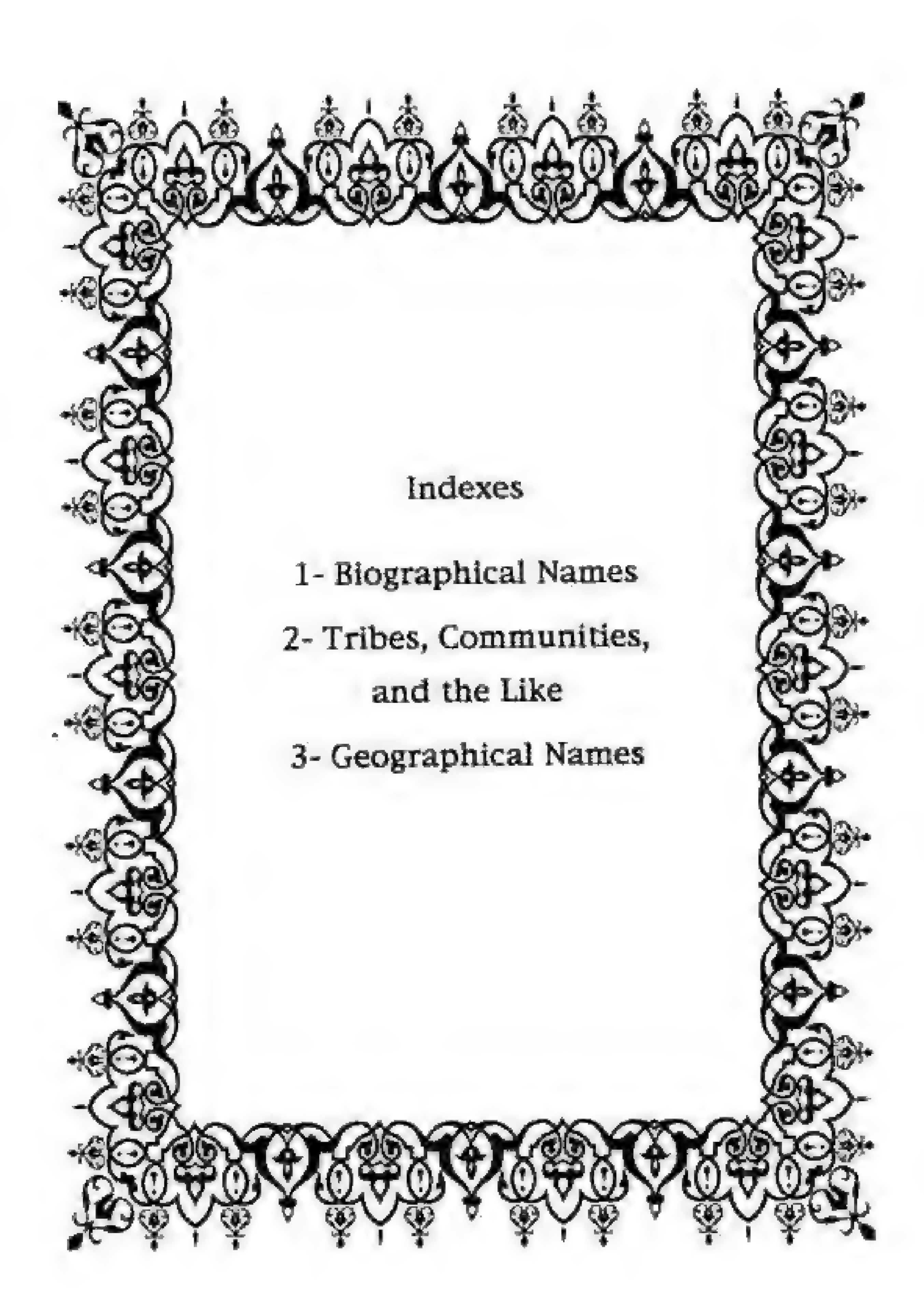
Ibn Hishâm said that, according to Abû `Ubaydah and other scholars, when the Prophet (pbuh) died, most of the people of Makkah were about to retreat from Islam to the extent that `Attâb ibn Asîd[1] feared them, so he concealed himself. Suhayl ibn `Amr came and delivered a speech. After praising Allah, he mentioned the death of the Prophet (pbuh) and said, "That will only add to the power of Islam. Whosoever retreats from Islam we will behead him." Thereupon the people changed their minds over what they had intended to do and `Attâb appeared again. This is the attitude which the Prophet (pbuh) meant when he said to `Umar, "It may be that he will have an attitude which you will not dispraise".

1 He was the governor of Makkah until the Prophet's death.

The Abridgment of the *Sirah* of the Prophet (pbuh), written by Ibn Hishâm, was finished on Thursday night, the beginning of Ramaḍân, 1383 AH.

Praise be to Allah with Whose Bounty righteous works can be accomplished!

'Abdus-Salâm M. Hârûn

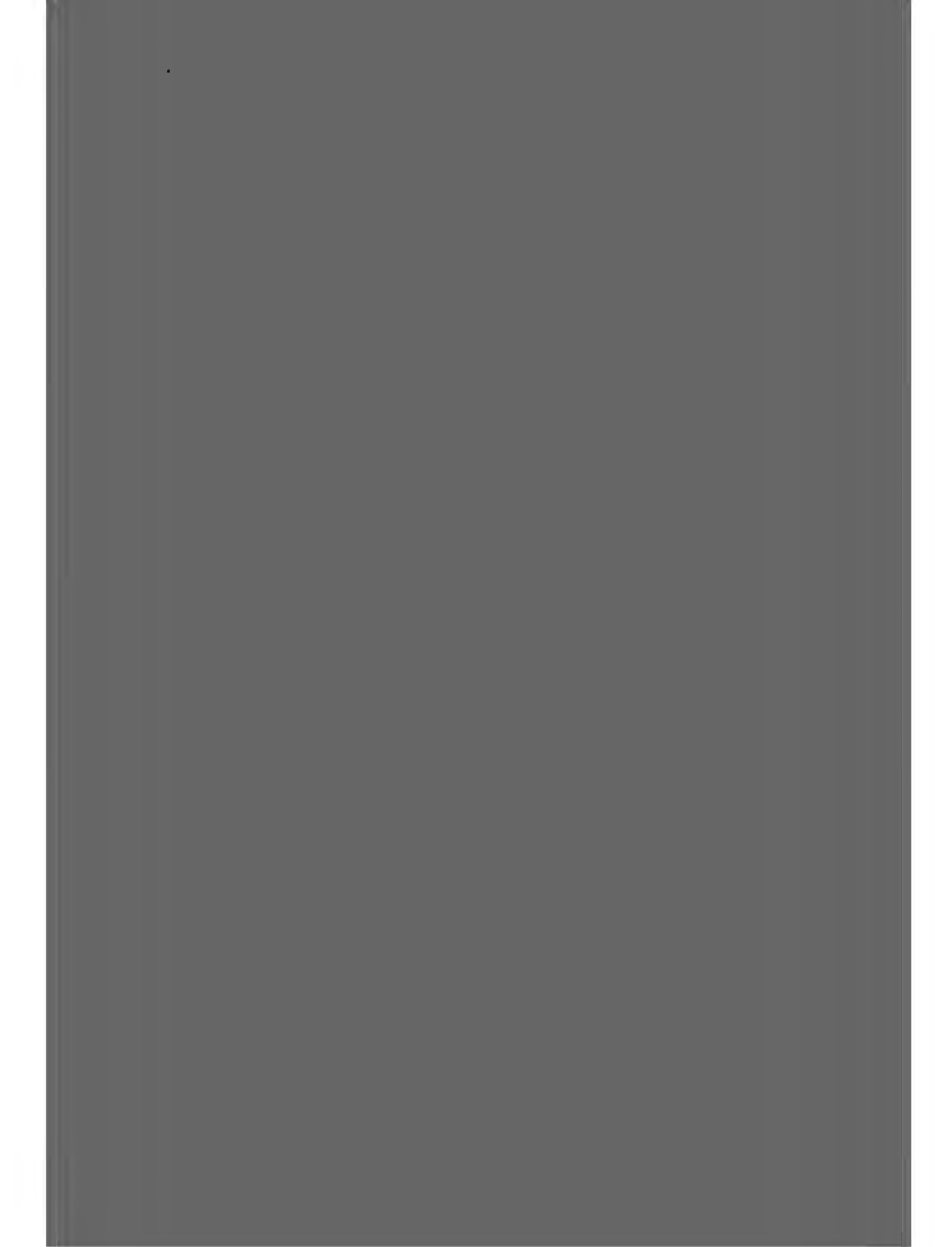


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Glossary

AH: After *Hijrah* (The Prophet's Emigration to Madînah).

Al-Aqsa Mosque: The Sacred Mosque of Jerusalem.

Allâhu Akbar: "Allah is Greater" is a literal translation of the Arabic sentence "*Allâhu Akbar*". We use the word, "Greater" instead of, "the Greatest", as it is commonly used, because "*Allâhu Akbar*" LITERALLY means, "Allah is Greater" in the comparative mode. Yet, this does not mean that He (Glory be to Him) is not the Greatest, nor does it mean that there is anything that can be compared to Him. This is because when the Muslim says it, he means He is "greatER" THAN anything else, which, consequently, means He is the Greatest. This use gives more influence, as it directly reminds the Muslim that Allah is "Greater" than anything he may be doing, hearing, or seeing, etc., at the time when it is being pronounced. This may be why it is used in Arabic in the comparative mode, otherwise it should have been used as "*Allâh-ul-Akbar*", in the superlative mode, the translation of which would be "Allah is the Greatest". Surely, Allah knows best.

Anṣârî: An adjective as well as a noun referring to a person belonging to the Anṣâr.

Anṣâr: The plural Arabic form of Anṣârî.

`Aṣr prayer: Afternoon prayer.

Azlâm: Literally, azlâm means "arrows". Here it means arrows used to seek good luck or a decision, practiced by the Arabs of Pre-Islamic Period of Ignorance.

Banû: Literally, Banû means "sons", and the name that follows it often refers to the person to which a tribe or clan belonged, as in Banû Qurayẓah.

Da`wah: This word involves the meaning of calling people to Islam through the best and most suitable means.

Dinar: The basic gold unit of currency.

Dirham: The basic silver unit of currency.

Duhâ prayer: Forenoon prayer. It is one of the voluntary prayers.

Fajr prayer: Dawn or early morning prayer before sunrise.

Fiqh: Islamic Jurisprudence.

Fitnah: In Arabic, this word has different meanings, such as, seduction, tribulation, and affliction.

Haram: Sanctuaries (of Makkah or Madinah).

Hijr: The unroofed portion of the Ka'bah which at present is in the form of a compound towards the north of the Ka'bah.

'Ishâ' prayer: Evening Prayer. Its time starts about one and a half hours after sunset.

Istikhârah: A prayer consisting of two Rak'ahs in which the praying person appeals to Allah to guide him on the right way, regarding a certain deed or situation with which one is confronted. (See *hadith* No. 263, Vol. 2, *hadith* No. 391, Vol. 8, *hadith* No. 487, Vol. 9, *Sahih al-Bukhâri*).

Janâbah: The state of a person after having sexual intercourse with his wife or after having a sexual discharge in a wet dream.

Jihâd: Fighting in the cause of Allah or any kind of effort to make Allah's word superior, which is regarded as one of the principles of Islam.

Jizyah: Head tax imposed by Islam on all non-Muslims living under the protection of an Islamic government.

Jumu'ah prayer: The Congregational prayer which is performed on Friday at the time of the Zuhr prayer.

Ka'bah: A square stone building in Al-Masjid-al-Harâm (the great mosque at Makkah) towards which all Muslims turn there faces in prayer.

Khamr: anything that intoxicates, such as wine and the like.

Madînah: Well-known town in Saudi Arabia, where the Prophet's mosque is situated.

Makkah: Well-known town in Saudi Arabia, where the Ka`bah and the Inviolable Mosque are situated.

Mawlâh: Female *mawlâ*.

Mawlâ: In Arabic, this word is used for many meanings such as friend, fellow, client, servant, and freed man.

Mu'adhdhin: The one who calls Muslims to perform prayers.

Mudd: A dry measure (= 18l, Tangier = 46.6l).

Muhâjirûn: the plural of Muhâjir.

Muhâjir: In this book, it refers to anyone of the early Muslims who had emigrated from any place to Madînah in the lifetime of the Prophet before the conquest of Makkah. Muhâjir also refers to the one who emigrates for the sake of Allah and Islam and also the one who quits all those things which Allah has forbidden.

Muhsan: One who is in protection from adultery because he, or she, is married (or has been married), and thus apt to be chaste.

Pbuh: Peace be upon him.

Qiblah: The direction in which all Muslims turn their faces in prayers and that direction is towards the Ka`bah in Makkah (Saudi Arabia).

Quraysh: One of the greatest tribes in Arabia in the Pre-Islamic Period of Ignorance. The Prophet Muhammad belonged to this tribe, which had great powers spiritually and financially both before and after Islam came.

Qurayshî (plural: Qurayshîs): an adjective as well as a noun referring to a person belonging to the Quraysh.

Rak`ah: The prayer of Muslims consists of *rak'ât* (singular-*rak'ah*), which consists of one standing, one bowing and two acts of prostration.

Ribâ: In Islam, *Ribâ* (commonly known as usury) is of two major kinds: (a) *Ribâ Nasâ'ah*, i.e. interest on lent money; (b) *Ribâ al-Fadl*, i.e. taking a superior thing of the same kind of goods by giving more of the same kind of goods of inferior quality, e.g., dates of superior quality for dates of inferior quality in greater amount. Islam strictly forbids all kinds of *Ribâ*.

S̲â`: 2.03 litres of food.

Sîrah: Record aspects of the Prophet's (pbuh) life.

Sunnah: All the traditions and practices of the Prophet (pbuh) that have become a model to be followed by Muslims.

Sûrah: Any chapter of the Qur'an is a ***Sûrah***.

Thaqîf: A tribe that dwelled At-T̲â'if, a town near Makkah.

`Umrah: A visit to Makkah at any time of the year during which one performs the circumambulation around the Ka'bah and going for seven times between the mountains of As-Safâ and Al-Marwah. It may be called 'The Lesser Pilgrimage'.

Yathrib: One of the names of Madînah with which it was known before the Prophet emigrated to it.

Zakâh: A certain fixed proportion of the wealth and of the each and every kind of the property liable to *Zakâh* of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of Zakâh is obligatory, as it is one of the five pillars of Islam.

Zamzam: The sacred well inside the *H̲aram* (the Grand Mosque) at Makkah.

Z̲uhr prayer: Noon, mid-day prayer is called *Z̲uhr* prayer.



Transliteration

Arabic	English
أ/ء	a/’
ب	b
ت	t
ث	th
ج	j
ح	h̲
خ	kh
د	d
ذ	dh
ر	r
ز	z
س	s
ش	sh
ص	s̲
ض	d̲
ط	t̲
ظ	z̲
ع	‘
غ	gh
ف	f
ق	q
ك	k

Arabic	English
ل	l
م	m
ن	n
ه	h
ة	h/t
و	w
ي	y

Vowels

Short Vowels

Arabic	English
...َ	a
...ِ	i/e
...ُ	u

Long Vowels

Arabic	English
ا/اَ...	â
وُ	û
يِ	î

Dipthongs

Arabic	English
وْ	aw
يْ	ay

